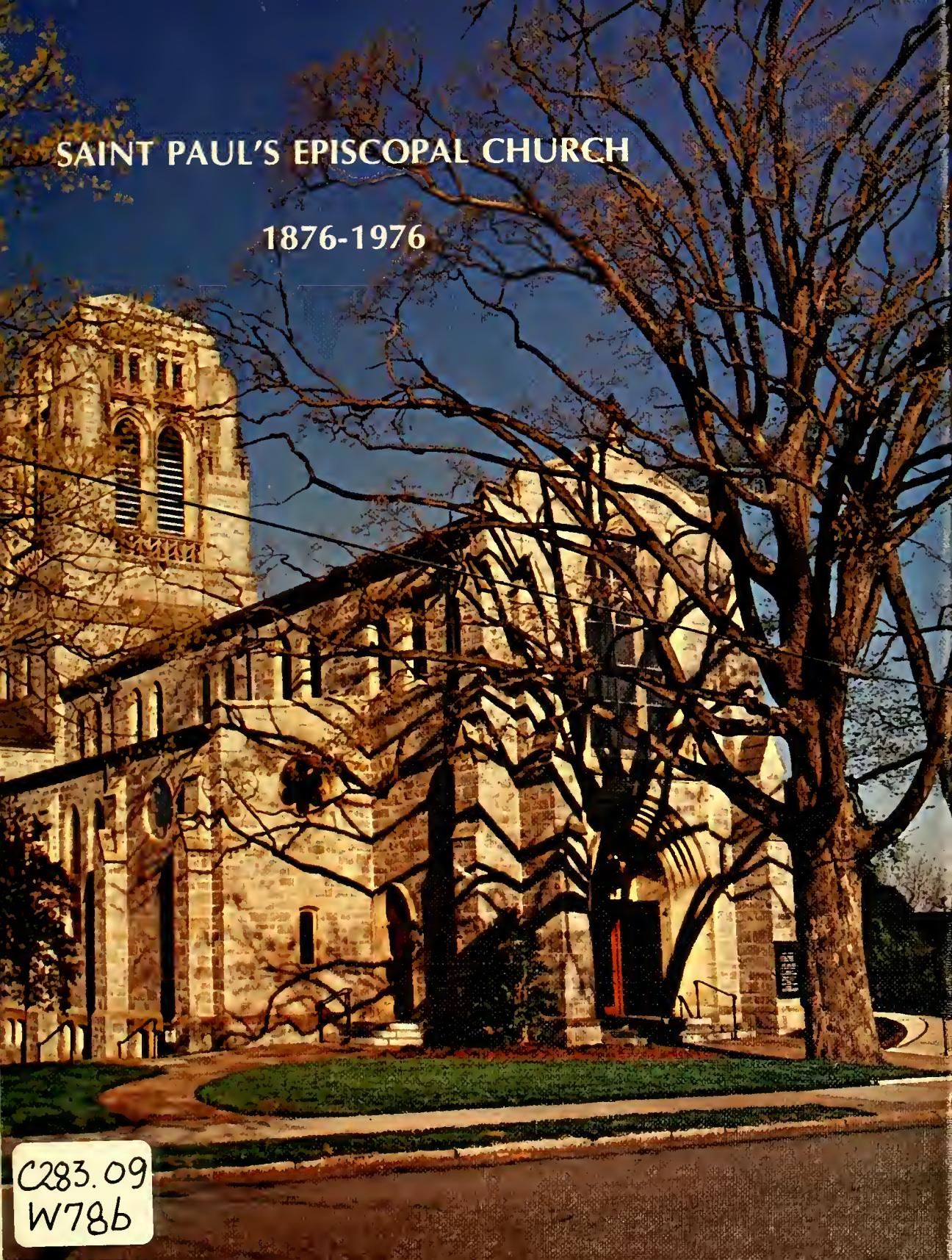


# SAINT PAUL'S EPISCOPAL CHURCH

1876-1976



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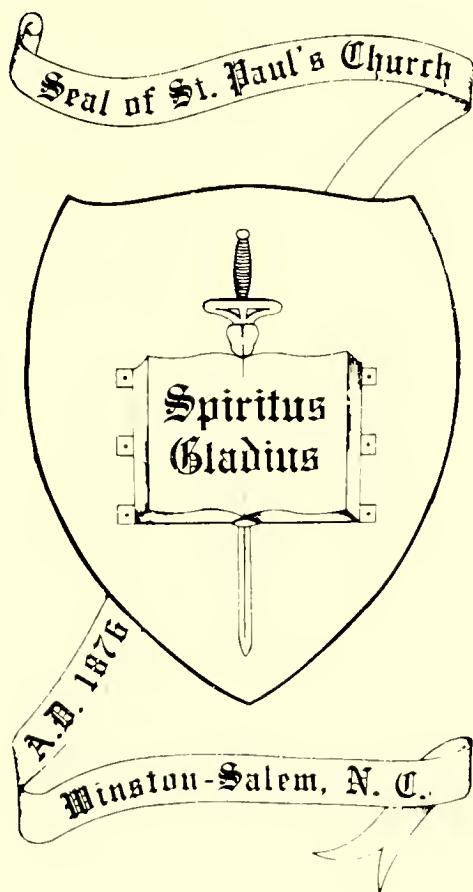
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SAINT PAUL'S EPISCOPAL CHURCH  
WINSTON-SALEM, NORTH CAROLINA  
1876-1976



Edited by Elizabeth Gabriel Byrd  
Photography by Aaron Cornwall and Woodrow Wilson

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Watercolor of St. Paul's Episcopal Church

by W. Stuart Archibald.

Owned by Misses Alice and Rosalie Wilson.

## FOREWORD

This historical sketch of St. Paul's Episcopal Church, Winston-Salem, North Carolina, is a part of the Centennial Celebration of our church.

There is no claim to its originality. It is only a compilation of materials and data now housed in the church's archives, The Tower Room.

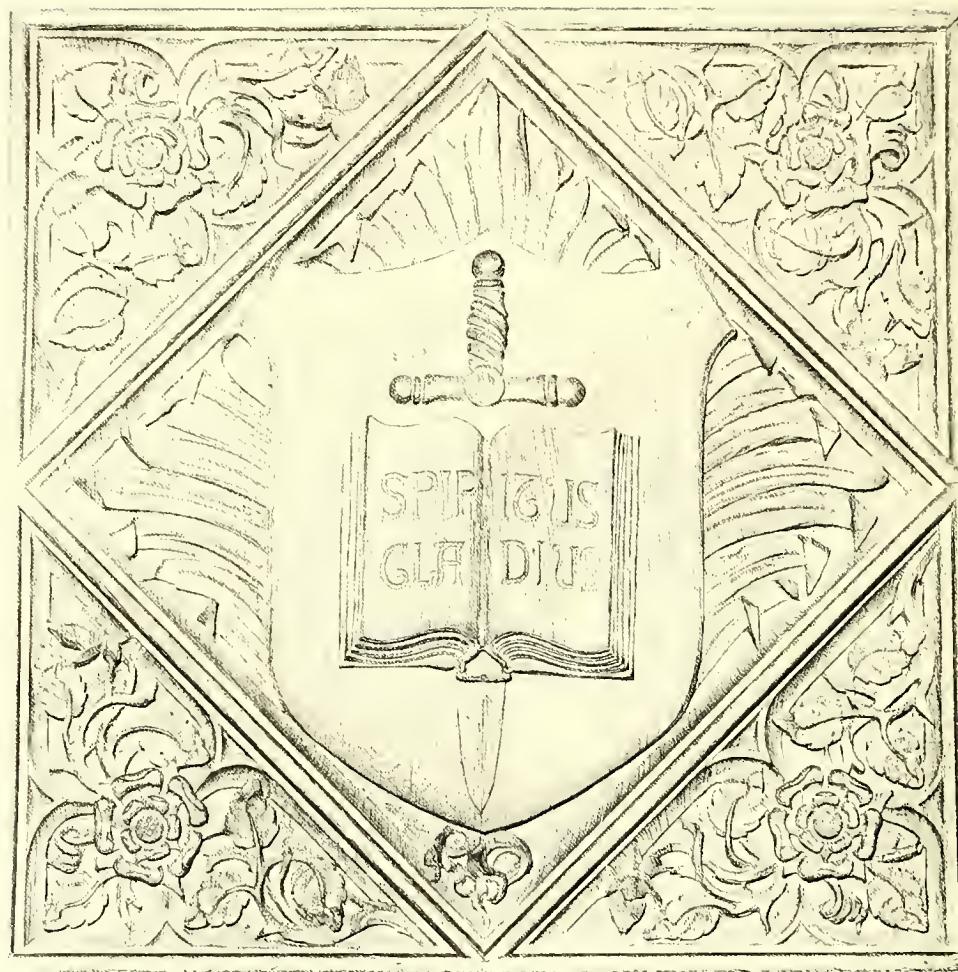
Because research for the church's historical background is a continuing process, it is at the present an incomplete history. This book is only a broadsweeping interpretation of the development during the first 100 years. Nothing was included if accurate information was unavailable.

The facts herein, however, are all documented by actual records from The Tower Room, and we gratefully acknowledge the efforts of those faithful few who devote many patient hours to discovering and preserving the precious memoranda.

The Centennial Committee members have also been most cooperative in its preparation. Their ideas and suggestions facilitated its publication, and it is with appreciation that their assistance is noted.

We also most thankfully remember the many persons, past and present, unmentioned in the pages of this history who have contributed time and talent to the progress of St. Paul's Episcopal Church during the first one hundred years.

Elizabeth Gabriel Byrd  
Winston-Salem, North Carolina  
September, 1976



## THE HISTORICAL SKETCH

St. Paul's Episcopal Church of Winston-Salem, North Carolina, is a vital, joyous, creative congregation, working and worshiping and housed in a magnificent building in this the year of our Lord, nineteen hundred and seventy-six. It has not always been so.

Our beginning was almost unobserved one hundred years ago. The Forsyth County Courthouse, a private home in Salem, any available quiet corner often served the Episcopalians as a church building when the Bishop or a priest visited the small community. In these unlikely spots, the first few members of our church received Holy Communion, were baptized, confirmed, married and buried.

It is a certainty that these pioneer Episcopalians experienced difficulty and discouragement, but most remained faithful to the church of their fathers. Their dedication ultimately resulted in the organization of our St. Paul's Church.

\* \* \* \* \*

On April 24, 1817, the first convention of the Protestant Episcopal Church in the State of North Carolina was held in Christ Church, New Bern. Three clergymen and six laymen attended. During this meeting a Constitution was formed, a Standing Committee appointed and a Missionary Society instituted. A resolution was also passed asking the Right Reverend Richard Channing Moore, Bishop of Virginia, to visit and perform the Episcopal Offices in North Carolina.

Bishop Moore accepted this invitation and assisted with the work until 1823, when, during the 7th Annual Convention being held in Salisbury, N.C., the Rev. John S. Ravenscroft, Rector of St. James Church, Mecklenburg County, Virginia, was unanimously elected Bishop of the Diocese of North Carolina. He was consecrated in St. Paul's Church of Philadelphia, Pennsylvania, on May 22, 1823, and in December of that same year, he and his family began living in Raleigh, N.C.

During the next few years, the church's work was concentrated chiefly in the Eastern part of North Carolina, but notes from the Diocesan Journals, the only source of information for the early history of St. Paul's Church in Winston, N.C., tell how in 1827 Bishop Ravenscroft, being in the vicinity of Mocksville, N.C., decided to visit the Moravians in Salem, N.C. He was impressed by the "fervent solemnity of manner and animated fluency of address" of these early Salem settlers.

Bishop Ravenscroft died in 1830 and the following year the Rev. Levi Sililiman Ives was consecrated North Carolina's Bishop. He, too, in June of 1833 visited the United Brethren in Salem where he received "additional strength to his former convictions of their great Christian simplicity, eminent devotion to the Saviour and love of all Christian people, especially to our Apostolic Church."

1842 was the year when, at the Annual Convention, the Committee on Reception of new congregations presented the following canon for adoption:

"Any ten or more adults may form themselves into a congregation of this Church and be received into union with the Convention, by consenting to be governed by the Constitution and Canons of the Church in these United States, as set forth in General Convention, and by the Constitution and Canons of the Church in this Diocese, by assuming a name to designate such congregation; by electing a vestry of four or more persons, not exceeding twelve, and by subscribing the following form of certificate to be presented to the Convention of the Church in this Diocese."

This resolution made possible the organization of future churches in the Diocese.

Thirteen years later at the 1855 Convention, the Rev. Thomas Atkinson, D.D., who was consecrated Bishop of N.C. in 1853 following the resignation of Bishop Ives in 1852, told in his annual address of the flourishing village of Winston growing up by the side of Salem, N.C. He noted that the population of the whole surrounding county was increasing. With such encouragement, he wanted to establish a mission in Winston as soon as possible, with a clergyman who would also officiate in Greensboro and other regional points.

It was reported in 1857 that the Rev. T.G. Haughton, in charge of the Church of the Redemption, Lexington, N.C., was Missionary to Greensboro and had preached in the Moravian Church in Salem.

In the period from 1857 until 1873, which included the Civil War years, there is no mention of any Episcopalian activity in Forsyth County. However, during these years, the Presbyterian and Baptist churches were organized in this community, the Methodist church having been established in 1842. It is interesting also to note that Thomas J. Wilson was elected the first Mayor of Winston and served from 1862 to 1864, the first sales of leaf tobacco took place in 1872, and the first train ran into Winston in 1873.



Ravenscroft



Ives



Atkinson



Lyman



Bynum

A new assistant Bishop, the Rev. Theodore Benedict Lyman, was elected in 1873 and was consecrated later in that year. The following year at the 58th Convention, Bishop Lyman reported that he had been to Winston and preached at the Courthouse. Of this particular visit, Bishop Lyman said: "Great desire is felt for a church here, and the opening seems to be a most encouraging one. Mr. Murdoch (Francis J. Murdoch, Rector of St. Luke's Church, Salisbury, N.C.) has consented to supply them (the Winston congregation) for the present with an occasional service, and I trust we may soon be able to provide a suitable edifice for the services of our church in this growing and prosperous neighborhood."

Bishop Atkinson reported to the 1875 Convention that he had preached and confirmed five persons and administered the Lord's Supper in Winston and that the Greensboro Rector had regular appointments in surrounding towns, including Winston. He indicated that the number of communicants was 26 persons, with four being from Winston.

The Diocesan Convention of 1876 received a report of the Committee on the Church in Winston from the Rev. A.A. Watson. The Committee "respectfully reported that in their judgement few places in the country, and none in the Diocese, offer stronger claims upon the regards of the church." They accordingly reported the following resolution, to wit:

*"Resolved: that in the judgement of this Convention, the movement which has been inaugurated for the building of a church in Winston, Forsyth, North Carolina, is one of great consequence to the church in that part of the Diocese; and it is hereby cordially commended to the favorable consideration of our people."*

The date of this resolution was May 19, 1876.

After the resolution was passed, the interest that had been generated over the past years began to produce results. The Rev. William Shipp Bynum, Deacon, had been sent in 1875 as a missionary to this district, which included Greensboro, Germanton and the Company Shops in Burlington.

About the same time that the Rev. Mr. Bynum came to this district, a young lawyer, John Cameron Buxton, moved from Asheville to Winston to practice law. Mr. Buxton's father and grandfather were clergymen, and the Episcopal Church was very much a part of his life. He realized the need for a

church at Winston, and under the leadership of Mr. Bynum, and with the help of a few zealous souls, a real campaign must have been started, for five months after the mission was organized, \$250.00 was paid for a lot on the corner of 4th and Pine (now Marshall) Streets. The deed reads: "lot or parcel of land was bought with money raised by Laura Lemly, J.C. Buxton and W.S. Bynum and other members of the Protestant Episcopal Church for the purpose of erecting a church building."

Interest continued to grow. Even without a building, the church carried on, and Mr. Bynum reported at the next convention that 26 public services had been held either in the Courthouse or in private homes in Salem. These services included the baptism of two adults and five confirmations. Families now totaled three and "whole number of souls, 27."

Progress in erecting the church building was slow. Two years after construction began, the building was still lacking windows. Mr. Bynum pleaded, "If only friends throughout the Diocese could give \$200.00, it would be possible to consecrate the building." At last Dr. Robert Bean Sutton, who had been appointed head of the missionary district with residence in Greensboro, reported that through the untiring energy and liberality of the "little handful of church people who cooperated in the good work, the gifts of good people from other places, and lastly the magnificent subscription of a lady recently moved to the place," the whole debt was removed, making it possible to consecrate the church on Tuesday, February 11, 1879.

There are no parish records dating back to 1879, but a newspaper article in the *Winston Leader* had an account of the consecration service. Because of inclement weather only a small congregation was present. Bishop Lyman was assisted in the service by the Rev. Mr. Bynum and Dr. Sutton, who read the sentence of consecration. The Bishop chose as the text for his sermon a passage from the Gospel According to St. John: "The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a Spirit; and they that worship him must worship him in spirit and in truth."

After the sermon one person was confirmed and the Holy Communion was administered.

Several weeks after the consecration, the Parish was organized. Again a newspaper gave an account of the organization. Following the Service of Evening Prayer, seven Vestrymen were elected: Dr. W.H. Wheeler, W.A. Berry, George M. Mathis, Charles Buford, J.C. Buxton, B.A. Rives and James A. Robinson. Mr. Robinson was editor of the *Winston Leader*, and Mr. Mathis edited the *Winston Sentinel*. On this same night an appeal was made for all interested members of this church to come the following Sunday for the purpose of organizing a Sunday School.

About a year later a newspaper article stated that the finest bell ever brought to Winston — and the most musical — was the great bell of St. Paul's. It was a bronze bell weighing 1,030 pounds and measuring from lip to lip exactly three feet. On one side was the Latin inscription: "I hasten the tardy" or, "I hustle the sluggard." On the opposite side, "Glory to God in the Highest." The bell was taken to the second church when it was built, but when that church was demolished, the bell, through some misunderstanding, was not removed in time for the Parish to designate its destination, and

it remained the property of the buyers. It was bought by St. Leo's Roman Catholic Church of Winston-Salem, where even today it still calls the faithful to worship.

The new church building of 1879 was chosen to be the site of the 64th Diocesan Convention, held May 26-28, 1880, this the first of eight Diocesan Conventions meeting at St. Paul's Church during the ensuing 96 years.\*

The Rev. B.W. Daugherty began officiating at St. Paul's and in the missionary districts in 1882 after the Rev. Mr. Bynum had returned to his mission work at the company shops. Mr. Bynum had listed the number of families as 15 — whole number of souls about 100 — in his final report. The church had indeed grown, and its Rector was receiving an annual salary of \$200.00 as of November 1, 1881.



Sutton



Daugherty



*The First Church Building at 4th and Pine Streets*

\*A listing of the conventions is on Page 44



Lacey



Reaney

The congregation in Winston had increased to 26 families and 150 "whole number of souls" by 1882, and during this year on October 29, the very first entry in the Register of St. Paul's Episcopal Church was made — the baptism of John Porter Stedman.

Diocesan Reports of 1886 announced that the Rev. Henry Olmsted Lacey had become Rector of St. Paul's and a missionary to Stokes County. His salary was increased to \$365.00 and by 1889 amounted to \$525.00.

Mr. Lacey, during his short stay at St. Paul's, threw himself into community as well as church-related activities. Early in 1887 when a group of women gathered at the new home of Mrs. J.C. Buxton on Summit Street, they were to hear a request from the Rev. Mr. Lacey. He said the towns of Winston and Salem were "severely handicapped" because they lacked a place to treat the sick and injured, and he urged the women to undertake the establishment of a hospital as a community project.

The women readily agreed to consider the idea, and they, with much help from local physicians and the town commissioners, decided to put the hospital in the Martin Grogan house on Liberty Street. The first patient was admitted on December 1, 1887. This hospital operated here until October 18, 1895, when the new Twin City Hospital in the 900 block of Brookstown Avenue was opened.

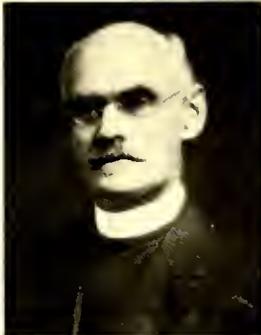
The young Mr. Lacey's work at St. Paul's and in Winston was short-lived, for on September 27, 1889, he died of bronchial consumption.

The Rev. William L. Reaney became the third Rector of our church in 1890. His Convention report listed 40 families of 125 "whole souls," two male Sunday School teachers, five female teachers and two other officers; 69 scholars, male — 30, female — 39. The Ladies' Aid Auxiliary was also organized at this time.

By 1891, 45 white families and one black family had become members of St. Paul's. The estimated value of the church was now \$5,000.00, and a rectory had been acquired, its value being listed as \$3,000.00 along with other church properties amounting to \$700.00. These acquisitions had occurred in a short 15-year span. In 1892 Bishop Lyman prophetically noted to the Convention that "Winston is one of the most promising places, and the church here is making steady advance."



*Cheshire*



*George*



*Mallinckrodt*

Bishop Lyman died the next year on November 27, 1893 and the Rev. Joseph Blount Cheshire, formerly Assistant Bishop of the Diocese, became the Bishop. The Rev. John Francis George of Maine became Rector of St. Paul's almost at the same time. The first mention of Thompson Orphanage of Charlotte, N.C. in Parish Reports is noted also during this year: St. Paul's contributed \$15.65 to the home.

Confirmations increased, and Mr. F. Alan Coleman, secretary of the 1895 Vestry, was authorized "to procure a suitable book for keeping records." By the 1896 Convention, reports revealed that the number of St. Paul's communicants had more than doubled during the Rev. Mr. George's rectorship.

The parish was not without its problems, however. Financial troubles were evident, and even the parish organist's salary was decreased to \$5.00 in 1897. This action caused some dissension, according to parish notes, for "one who has proven herself so faithful in the discharge of her duties" was allegedly being treated unfairly. Her resignation resulted. There was also a question concerning "What was the obligation of the parish as to the Rector's salary (which was evidently in arrears), and the Rector himself ruled that there could be no reduction unless by agreement between himself and the Vestry."

By August, 1899, the Rev. Mr. George had also resigned, and the parish was without a Rector until December, 1900, when the Rev. Harris Mallinckrodt became St. Paul's new rector at the salary of \$800.00.

The first year of the new century provided the Ladies' Auxiliary a chance to give the parish valuable assistance. They paid off the debt on the rectory. Another fascinating expenditure was one of \$3.00 — for a boy to pump the organ. Other improvements to the church were being made: a carpet had been put down and the choir stalls repaired. One-half of the plate collection from evening services was now being given for choir work, with the first mention of choir vestments and caps being made in 1901.

This same year, Miss Laura Lemly, a charter member of our church, died tragically of burns she received while cooking. It was ordered that the pew formerly occupied by Miss Lemly at all services be unoccupied for thirty days and suitably draped in mourning in her memory.

The years between 1903 and 1906 were productive, busy years for the young and growing parish. The Bishop confirmed a class of 25 persons in

December, 1903. After the Rev. Mr. Mallinckrodt resigned, the Rev. Henry Teller Cocke was called, and he began his work at St. Paul's on December 1, 1904. Memorials including a Prayer Book and Hymnal, altar linens and a processional cross were given to the church in honor of George Edward Buxton. The Ladies' Auxiliary expanded their service by contributing generously to the Thompson Orphanage, a Christmas Toy Bureau was begun (the predecessor of our present White Gift Offering) and boxes of used clothing were collected for distribution to those in need.

In January, 1905, the Senior Warden was requested to write an architect for plans for a new church building. A committee of two, R.E. Lasater and A.B. Daingerfield, was appointed to formulate plans for raising funds for the new church — an optimistic action, in view of the church Treasurer's report in September of that year showing a bank balance of \$4.06 and cash on hand in the amount of \$20.63.

By April 6, 1906, however, the matter of building the second St. Paul's Church was put before the congregation, and that year the Easter offering of \$750.00 was received for a new building. Architects submitting plans for the new church had been instructed that it should not cost more than \$15,000.00.

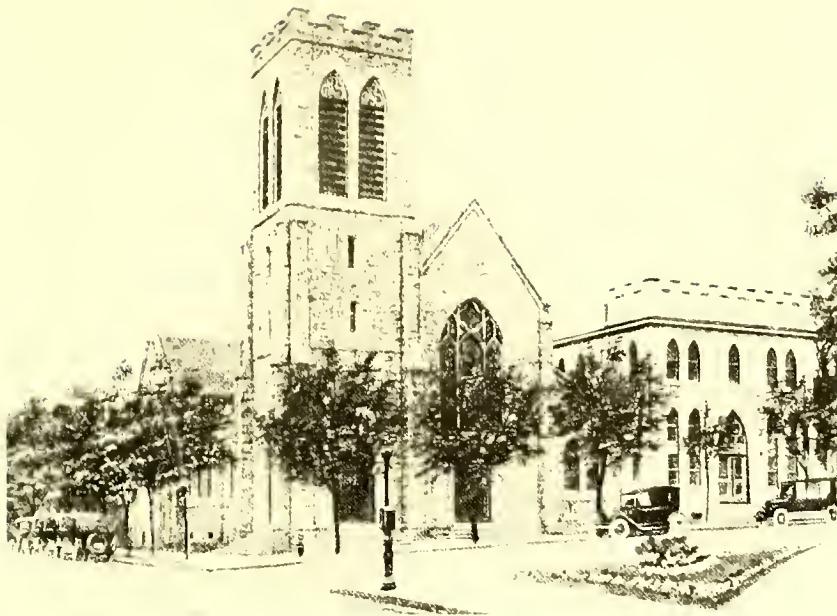
The black congregation in Winston had also begun its building in August of 1906. At the same time some unknown friend painted the little church at 4th and Pine. A notice was published in the local paper thanking the unknown painter for his kindness to the church.



Cocke



*Altar from Second Church, presently being used as the Side Altar*



*The Second Church Building at 4th and Cherry Streets*

By January, 1907, \$13,000.00 had been raised by cash and pledges from the 81 families (138 communicants) who now composed the St. Paul's congregation. Miss Anna Buxton reported that \$300.00 was now in hand to purchase a stone altar for the new church. It was subsequently bought, and this very same altar is now used by the present St. Paul's parishioners as the "Side Altar."

A note from the Parish Records in April, 1908, mentioned that Mr. Willard Northup had been elected supervising architect for the new church, and excavation at 4th and Cherry Streets was started. On July 2, 1908, the cornerstone for the second St. Paul's Church was laid. Individuals and church organizations began earnestly planning and donating memorials for the new building. It was anticipated that the organ and tower bell would be moved from the original church building to the new one.

The new church was completed and occupied within two years, and the 94th Annual Diocesan Convention met there in 1910. On May 11, during the convention, the church was consecrated by Bishop Cheshire. He spoke highly of the congregation's efforts and recalled his own ordination in the first church 30 years earlier. Almost simultaneously, the black congregation, now identified as St. Stephen's, had moved into its new church building, "complete with furniture and accessories," some of which had been given by St. Paul's from the original church, namely the altar, pews and reading desk.

About the same time the new church was consecrated, according to an interesting bit of correspondence from November, 1909, through February, 1910, Mr. Andrew Carnegie had been approached and asked for a gift of \$1,500.00 for the purchase of a new organ for the new church, conditioned upon the congregation's raising a similar amount of \$1,500.00. Mr. Carnegie replied to the application for financial assistance by saying that in his opinion "\$3,000.00 was entirely too much to put into an organ for a church with a seating capacity of 400 persons." Another letter changing the total amount to \$2,000.00 was dispatched to Mr. Carnegie, and on February 16, 1910, the Vestry heard the Rector read a letter from the benefactor offering to give \$1,000.00 towards a pipe organ "to cost not less than \$2,000.00." The Vestry minutes from this meeting said that J.C. Buxton moved that the Rector get information about organs costing between \$2,000.00 and \$2,500.00, and ultimately an Estey organ was purchased for \$2,450.00.

A contract for \$5,000.00 was also let in 1910 for the building of a new rectory, and this same year mission services began in Kernersville, N.C.

In 1911, five women — Mrs. W.R. Leak, Mrs. J.A. Neely, Mrs. L.P. Tyree, Mrs. R.M. Echols and Miss Anna Buxton — were appointed as a committee to recommend twelve men for the coming Vestry election. The next year, 1912, the first mention of a young man from St. Paul's, Roy Inge, "going into the ministry" was made, and a listing of the organizations of the church included an Altar Guild, the Parish Aid Society, the Women's Auxiliary and the St. Paul's Club for Men.



"Mrs. Bland's Cakes"

The organ so eagerly sought in 1910 had been played by Mr. J. Frank Bland since its installation. The congregation presented Mr. Bland a handsome silver loving cup during 1914 in appreciation for his services as organist, and his widow, Mrs. Mozella Dugan Bland, still cherishes and displays this trophy. Mrs. Bland has faithfully served St. Paul's for nearly 60 years as a teacher of 5-year-old children in our Sunday School. Even today, children receive her loving and tender instruction — and a tiny pink and white birthday cake and a special prayer upon the Sunday nearest their birth dates, a custom she has practiced for 55 years. Hundreds and hundreds of little cakes and prayers have been carefully taken home to be shared with the children's families. The third generation of children are now being given "Mrs. Bland's cakes."



Gilman



Gribbin

The Rev. Mr. Cocke informed the Vestry in September, 1916, that he would accept a call to the Mt. Holly, New Jersey, church. In spite of being offered an increase in salary to remain as St. Paul's Rector, he refused, saying "that for the interest and growth of the church" he felt it best that a new Rector be found. A letter to him expressed the congregation's indebtedness to him for the beautiful new stone church and rectory constructed and paid for under his leadership and for the fact that the congregation had again doubled under his guidance.

The Rev. Phillips S. Gilman became St. Paul's Rector in March of 1917, and in this same year, after 38 years of service, John Cameron Buxton, the first and only Senior Warden of the Vestry, died. A new Parish House would be given as a memorial to him in 1920.

Innovations in this period of the church's history were many. The first Boy Scout Troop was organized in 1919 — Boy Scout Troop 10. The ladies of the parish had what might be called a victory in 1921: for the first time in St. Paul's existence, women were allowed to vote in the election of the Vestrymen. Mr. Gilman resigned, and a call was extended to the Rev. Robert E. Gribbin, who accepted and arrived on October 15, 1921, for a 13-year Rectorship.

When Winston's high school burned in 1922, the School Superintendent requested the use of St. Paul's Parish House for a few months. This request was granted, but following the school's use of the building, the Buildings and Grounds Committee had to recommend that the Parish House be "thoroughly cleaned." Walls, toilets, and floors had to be put back into proper condition — with the city of Winston bearing its proper share of the expense (\$100.00 to cover the damage).

The experience did not quench St. Paul's desire to be of service to the community evidently, for shortly afterwards permission was granted for the use of the Parish House for the 1st and 2nd grades of a private school.

An event in which the whole town participated during 1924 was the 3-hour Good Friday Service, based on "The Seven Words from the Cross" and held at the Broadway Theater, with Mr. Gribbin conducting the impressive service.

Plans for a new rectory were being laid in 1925, the year Miss Mary Cash was appointed organist. She served as St. Paul's organist for 38 years.

The parish again was in a phase of real growth and activity when, in 1926, another move for St. Paul's Church seemed about to occur. The Bishop and Trustees were notified that an offer of \$350,000.00 for their real estate at the corner of 4th and Cherry Streets, where the church, rectory and parish house were located, had been made — with the church being given privilege of removing the buildings. The Vestry thought the offer should be accepted, and the Bishop was advised that they intended to purchase the homeplace of the late J.C. Buxton on Summit Street for locating the new church.

Mr. R.E. Lasater was again named Chairman of the Building and Finance Committee and given authorization to purchase for \$35,000.00 the property upon which our St. Paul's Church stands today. This deed is dated April 30, 1927.

Dr. Ralph Adams Cram of the firm, Cram and Ferguson, Boston, Mass., was employed as architect for St. Paul's third building, one which would have a seating capacity of 720 persons. Bids for the construction of the new church were made in 1928, and immediately the R.E. Lasater family offered to give a majestic Skinner organ as a memorial to their young daughter, Peggy, who had died in her childhood.

Jacob and Young of New York City made the successful bid for the church's construction, and on July 8, 1928, Bishop Edwin A. Penick, Coadjutor of the Diocese of North Carolina, laid the cornerstone. He was assisted by the Rev. Mr. Gribbin, the Rev. H. Norwood Bowne of St. Mary's Church, High Point, N.C., and the Rev. Wilmot S. Holmes of Grace Church, Lexington, N.C.

In June, 1927, Mr. Vann Garrett had assumed the duties of St. Paul's first Director of Education. According to Mr. Gribbin, Mr. Garrett was an outstanding young man. He was so impressive that the Rev. Mr. Gribbin encouraged him to go into the ministry. This he did, resigning in August of 1928 to pursue his studies at the General Seminary. Mr. Garrett's work established the significant position of Director of Religious Education, an office which St. Paul's has continued.

The next year Rosalie S. Wilson was appointed Director of Religious Education, and she began her work on September 1, 1929. Her faithful service resulted in vigorous and constant growth in the religious training of St. Paul's young people. She retired in 1961. Mrs. Robert (Wilma) Smiley, our present Director of Religious Education, came shortly afterwards and continues to serve in an efficient and dedicated way.

The last service in the church at 4th and Cherry Streets was held on September 1, 1929, and the first service in the new Summit Street church, described often as one of the "most handsome in the entire South," took place on September 8, 1929, the 15th Sunday after Trinity. The church program from this first service contained the words from Haggai 1:8 which read: "Build the House; and I will take pleasure in it and I will be glorified."

That particular Sunday must have been a busy one. There were two Holy Communion services at 7:30 and 11:00 a.m. Church School was at 9:45 a.m., and Evening Prayer and the Sacrament of Baptism at 4:30 p.m.

"Build the House" the St. Paul's congregation did, and the new building, called a "House of Prayer for All People" in a wooden carving over the front door, was consecrated with impressive ceremony on October 6, 1929, by Bishop Cheshire and Bishop Penick.

Since the beginning of St. Paul's Parish, essentially the same people had served as Vestrymen for long and indefinite periods of time without change. A rotating Vestry was established in 1932, and this important event was recognized as a strengthening factor in the life of the church. The custom of rotating Vestrymen and Vestrywomen is continued today.

When Bishop Cheshire died in 1932, Bishop Penick became the Diocesan. Then St. Paul's Rector, the Rev. Mr. Gribbin, was elected Bishop of the Diocese of Western North Carolina in 1934. He was consecrated on the Feast of the Conversion of St. Paul, January 25, 1934, in St. Paul's Church. Forty-two years later in 1976, he, with his family, returned to St. Paul's Church on this Feast Day, January 25, to preach at the service of Morning Prayer and to participate in a mutually happy homecoming.

Shortly after Bishop Gribbin's consecration, the Rev. Beverly M. Boyd accepted a call to become Rector. He remained until September, 1935; the Rev. William S. Turner replaced him in January, 1936. The Endowment Fund for St. Paul's, a source of generous income throughout the ensuing years, was established in 1935.

St. Paul's installed a neon cross on the west side of the church tower in 1937, and this cross, which begins to shine brightly at each dusk, has become a familiar landmark in the city of Winston-Salem.

Upon Mrs. Emily Buford Manly's death in March, 1938 and by her will, her residence on property adjacent to St. Paul's Church property was bequeathed to the church. Its use was not designated, but in April, the Vestry voted to use the home for a rectory. In this same year on October 25-27, the Provincial Synod met at St. Paul's.



Penick



*The Manly House*



*Boyd*



*Turner*



*Cox*

The period of 1939-1943 was one of prosperous expansion for St. Paul's parishioners. Many bequests were made to the church. Memorials of all descriptions, including the American, Christian and Episcopal Church flags now hanging high in the nave of the church today, were given then. In 1943, the Rev. Mr. Turner tendered his resignation, and the Rev. James Stanley Cox became St. Paul's Rector in September of that year.

The Diocesan's Women's Auxiliary's Annual Meeting was held at St. Paul's in April, 1944. During this year the church was given two tracts of land on the west side of the church by Mr. and Mrs. R.E. Lasater.

In February, 1945, the Vestry made a request to Bishop Penick for a ministerial student, the Rev. Robert Lansing Hicks, to be assigned to the parish as an associate Rector. He was the first of our assistant or associate Rectors.\*

Because no Vestry minutes from April 9, 1945, until September 13, 1948, can be located, few church history notes are available for this period.

\*Other assistant and associate Rectors are listed on page 32.

A church program indicated that four stained glass windows were dedicated on Palm Sunday of 1947, carrying out plans the Vestry had previously adopted from suggestions made by the architects, Cram and Ferguson, in 1929. It was also noted that on November 4, 1947, the opening meeting of the House of Bishops was held in St. Paul's.

Another gift from Mr. and Mrs. R.E. Lasater in 1948, the A. Clinton Miller homeplace in the block next to the church building, was used as a rectory for the next 12 years. This property now provides a beautiful lawn and parking lot for the parish. A project presently in the planning stage for this area is the establishment of a Memorial Garden, featuring plantings of shrubs suitable for cutting by the Altar Guild for use on the church's altars.

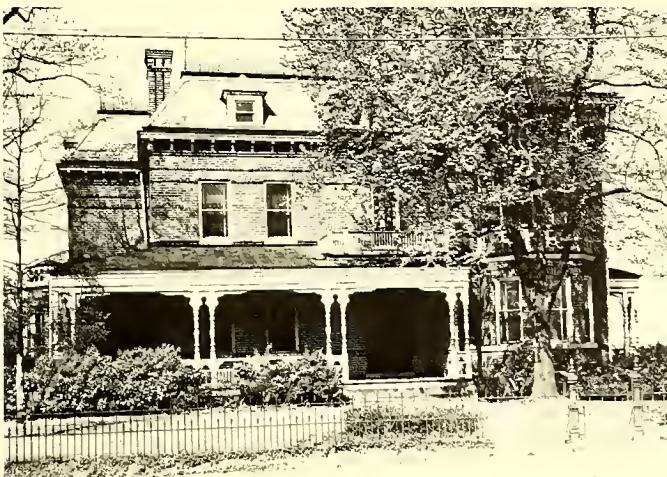
The first year in the new decade, 1950, was a time of real development for Episcopalians in Winston-Salem. On May 9, the Rector and Vestry of St. Paul's gave canonical consent to the establishment of a new church in the Ardmore section to be called St. Timothy's Church. The Rev. John Drake, a former curate and assistant Rector of St. Paul's, became St. Timothy's first Rector.

An ongoing concern since the 1950's has been the revision of our Book of Common Prayer instigated by the Standing Liturgical Commission of the Protestant Episcopal Church. In September, 1950, St. Paul's first missionary, Miss Rachel Wolff, went to India's Madras' Woman's Christian College. Mrs. John Gilmer established a trust at St. Paul's in 1951 with the suggestion that income from this trust be used for Miss Wolff's mission. Sales from the first White Elephant Sale held that year amounted to \$173.77 and were donated to her work, too. St. Paul's still holds its White Elephant Sale annually on Shrove Tuesday with all receipts derived from the sale being given to mission work.

The Rev. Mr. Cox resigned in October, 1950, and in April, 1951, the Rev. Thomas Augustus Fraser began his ministry to St. Paul's.



Fraser



*The A. Clinton Miller Homeplace*

Statistics of the church's membership are sparse or were not even recorded for some years before 1952, when results of a survey made from December, 1951, until May, 1952, revealed that at this time in the life of St. Paul's Church there were 1,017 baptized members; 784, confirmed; 772, communicants; 263, children under 15 years of age.

1953-1955 were years of noticeable physical improvement and ambitious expansion. An elevator, given by Mrs. Emma Jones Gilmer in memory of her husband, John Gilmer, was installed and dedicated in March, 1954. The Book of Memory was first placed in the church this year. A chapter of Alcoholics Anonymous began holding bi-weekly meetings in St. Paul's, as it still does. Acoustical tile, paid for by the Women's Auxiliary, was placed in the dining room ceiling, and much discussion was underway about the addition and construction of an Education Building.

The whole parish was saddened by the death on July 15, 1954 of Mr. R.E. Lasater, Senior Warden of the church for 37 years and one of its most generous benefactors.

St. Paul's Church was now literally "bursting at the seams," and expansion of its facilities was eminently necessary. Henry Ramm was appointed Chairman of the Building Committee, and early in 1955, a bank account was opened to receive money for the new Education Building. The Woman's Auxiliary was first to give \$3,800.00 to this fund. An agreement was made with the architects to draw up plans for the building to be constructed on the site of the Manly home. A campaign for \$300,000.00 was launched, and planning continued through the next year.

The goal was reached financially, the plans bore fruit, and early in 1957 the Education Building was completed and then dedicated on March 10. Luther Lashmit was architect for the new building. Since that time, Mr. Lashmit, who became a member of our church after his work on the Education Building, has been responsible for all architectural changes in the church.



*The Education Building*



Baker



Fraser

Four years later in 1961, a plaque noting the dedicated service of Rosalie S. Wilson was placed in the foyer of the new, functional and well-arranged Education Building, this a tribute to her many faithful, productive years as St. Paul's Director of Religious Education.

The Tower Bells, which have added beauty to each service held in the church, were given in 1957 in memory of Gordon Pannill by his wife and children.

1957 also brought about two other important steps in the life of St. Paul's. The first business manager was employed — Scroble Ellington, beginning his duties on August 1. He resigned in June, 1968, and moved to Florida, where he died on July 16, 1973.

The second event was the establishment of the St. Paul's Kindergarten with its classrooms in the new Education Building. The kindergarten still operates daily during the school term and has provided many pre-school children with their first formal learning experiences.

In the late 50's, one of the most influential and forceful events in revitalizing the life of the church occurred. This was the development of an adult education program. For many years prior to this period, Church (or Sunday) School was geared primarily to the youngsters in the parish. Some of the parents who brought their children to Sunday School began gathering in the kitchen of the church to await the dismissal of children's classes. Bishop Fraser, then Rector of the church, organized the waiting parents into a single discussion class of adults, and when the Rev. Mr. Colhoun became Rector in 1961, he expanded and developed the adult Sunday classes which are today anticipated and well-attended.

Bishop Penick died on April 6, 1959, and the Rt. Rev. Richard Henry Baker became the new Bishop of North Carolina. St. Paul's Rector, the Rev. Mr. Fraser, was elected Coadjutor and was consecrated on May 13, 1960, in St. Paul's Church by the Presiding Bishop, the Rt. Rev. Arthur Lichtenberger. As a parting gift to Bishop Fraser, the congregation presented him his Bishop's Cross.



Colhoun



Moore

The Rev. George Kemp, then associate Rector of St. Paul's, served the parish for a few months following Bishop Fraser's consecration and then accepted a call to St. John's Episcopal Church in York, Pa.

Arrangements were made with the Rev. Joseph L. Kellerman of Charlotte to conduct St. Paul's Sunday services until a new Rector was called.

In March of 1961, the Rev. Dudley Colhoun came to St. Paul's as its Rector. Since that time, his ministry has blessed and enriched the lives of those associated in any way with our church.

It has been habitual throughout our first 100 years for St. Paul's Church to meet almost every challenge in giving assistance to others. When given a goal of \$50,000.00 in 1961 as our share toward the building of a Home for the Ageing in Southern Pines, N.C., St. Paul's Church members collected pledges for this project in an amount exceeding \$60,000.00.

The Council of Churches met at St. Paul's on January 29, 1963, with Bishop Baker celebrating a service of Holy Communion. In 1964, our missionary, Miss Rachel Wolff, was sent to Katmandu, Nepal.

The Outreach Program of the church developed rapidly during 1965-66. Meals-on-Wheels, a service of delivering prepared meals to shut-in, handicapped and elderly persons, had been a Baptist program since 1962; St. Paul's joined in 1965. The Church Pantry, an emergency service for those in unexpected need of food, was stocked for the first time that same year, and the Downtown Ministry was organized in 1966.\*

Other events in the 1965-66 period included the resignation of Bishop Baker in February, 1966. Coadjutor Thomas Fraser then became Bishop of North Carolina, the office he has filled with genuine devotion for the last ten years.

In 1965, another sister church, St. Anne's Mission, had been organized in Winston-Salem with the Rev. Downs Spitzer, Jr. as Vicar. The first service for this new congregation was held on Palm Sunday of that year.

\*A complete and updated listing of the Outreach Programs is on page 43.

1967 was notable in that the first use of the Trial Liturgy occurred at the 7:30 a.m. Holy Communion service of March 1. The new service was explained at this early Communion and used again at the 9:15 and 11 a.m. services. The Rt. Rev. Moultrie Moore had been elected Suffragan Bishop of North Carolina during the Diocesan Convention held at St. Paul's on February 1, 1967.

Exemplifying how our parish had grown and its activities expanded was the addition of a second associate Rector early in 1968. Our Boy Scout Troop, now Troop 910 instead of Troop 10, as it had been originally, celebrated its 50th Anniversary. This Boy Scout Troop is the oldest in the city of Winston-Salem and still has a most active membership.

1968 also marked the completion and dedication of the Memorial Chapel, located directly under the chancel of the church on the second level. The beautifully appointed chapel is used for services with small attendance during the week, for choir practices, weddings, private communions and for the 11:15 worship of St. Paul's Deaf Congregation.

A grant of \$45,000.00 by the National Church to the Malcolm X University of Durham, N.C. in 1969 brought about great dissension within St. Paul's Church and throughout the whole diocese and continued to create heated discussion into 1970. On January 18, 1969, a Congregational Meeting of St. Paul's membership was called specifically to examine this issue. At this time, St. Paul's congregation had to make a decision of far-reaching consequences. Either St. Paul's would divide over this and other National Church issues, or its members would come closer together and grow in strength. Fortunately, in responding to the Malcolm X issue, the congregation chose the latter course and has moved rapidly forward since then.

On May 25, 1969, the late Mrs. George Lee Irvin, Jr. was elected by the Vestry to fill an unexpired term — the first woman in the history of St. Paul's Episcopal Church to be so elected. Since that time, women have regularly been elected to the church's Vestry.

The 1970 Annual Report to the parishioners showed that 48,763 persons had attended services at St. Paul's during the year and that Bishop Fraser had confirmed 40 persons in May. This was a particularly special Confirmation for the Fraser family since the Bishop had been consecrated here exactly ten years before.





*St. Paul's Burying Ground*

Attendance decreased somewhat in 1971, but two very positive firsts happened during this year. St. Paul's published and distributed a Directory to each family, the only other having been a very small 1918 edition. Also St. Paul's established in a secluded part of the church grounds the Burying Ground for the interment of those persons cremated. Plots are available to communicants.

Miss Rosalie Wilson, former Director of Religious Education, was elected Archivist by the Vestry in 1972. Her enthusiastic and untiring efforts in preserving and documenting valuable records and artifacts depicting the history of St. Paul's first 100 years have resulted in our impressive Tower Room where all of the material is catalogued, stored and displayed.

Our missionary, Miss Rachel Wolff, retired in 1973 and returned to Winston-Salem to make her home. Locally the Crisis Control Center, developed by St. Paul's and other downtown churches, became a central agency assisting in emergency aid to those in distress. A grant to the Black Panthers of Winston-Salem for \$37,000.00 was given for a non-emergency ambulance service by the General Convention Special Program. This grant received the approval of the Bishop and a Standing Committee after a local committee of all Winston-Salem Rectors and Senior Vestry Wardens had investigated this grant and found it worthy.

The 1973 Passion Week noon-day speaker was Bishop John M. Allin, later elected Presiding Bishop. St. Paul's own Rector, Mr. Colhoun, led a tour to the Holy Land, a venture most enjoyable and educational to those making the trip with him.

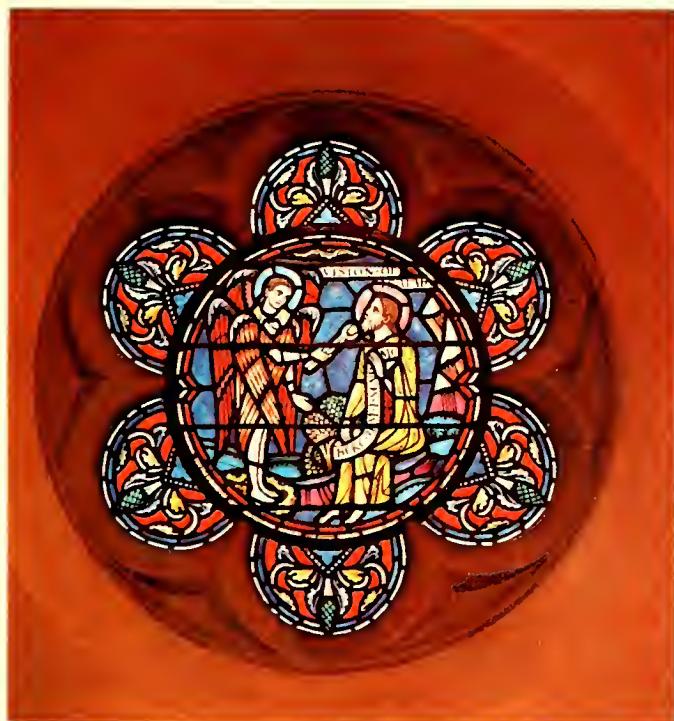
The Vestry authorized a separate "Tower Room Fund" in 1974 to support the work of historical preservation, and renovations to the Tower Room improved the workability and beauty of the rooms. The church's Outreach Program was strengthened by the Trust Commission's grant and monies from a trust income. These funds were allocated for community projects and special programs for children with learning disabilities.

St. Paul's, along with the other Episcopal Churches in the city, was host to the 159th Diocesan Convention early in 1975, the convention being held at the Benton Convention Center in downtown Winston-Salem. The Rev. Mr. Colhoun took a three-month continuing education leave from April through June of this year, and a second congregational directory was prepared for distribution in 1976.

The 1975 Annual Report updated St. Paul's membership statistics: the number of communicants in good standing was now 1,425, consisting of 631 families and 357 individuals. Services attracted 43,448 persons during the year.

The Centennial Celebration is now underway. Many significant events have taken place. A stirring anthem, "Lift Up Your Heads, Ye Mighty Gates," composed on commission for our Centennial Year by parishioner Margaret Vardell Sandresky, was sung by the choirs in a premiere performance on January 25, 1976. The historical notes and information in this book record permanently those influential and formative events which have occurred since 1876. A very special service re-enacting the Consecration of our first church was presented to the congregation, and on May 19, 1976 — the actual date 100 years ago when the Diocesan Convention approved the formation of this church — more commemorative services were held.

The whole Centennial Year is one of great thankfulness and joyful remembrance.

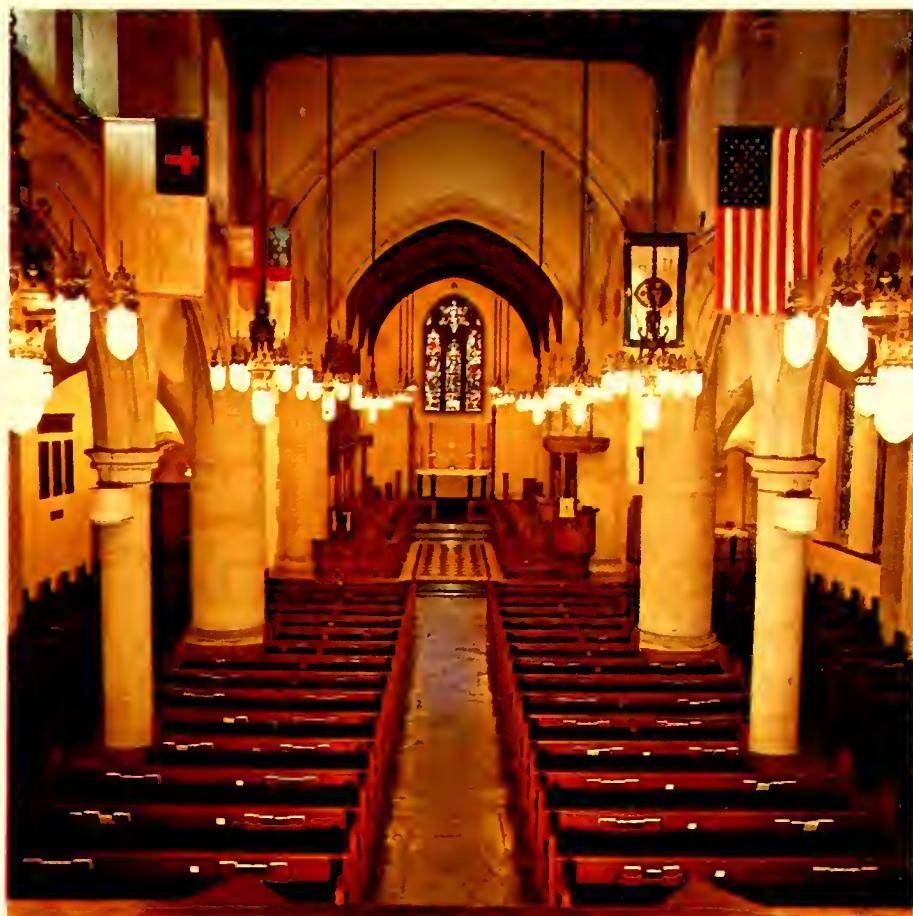


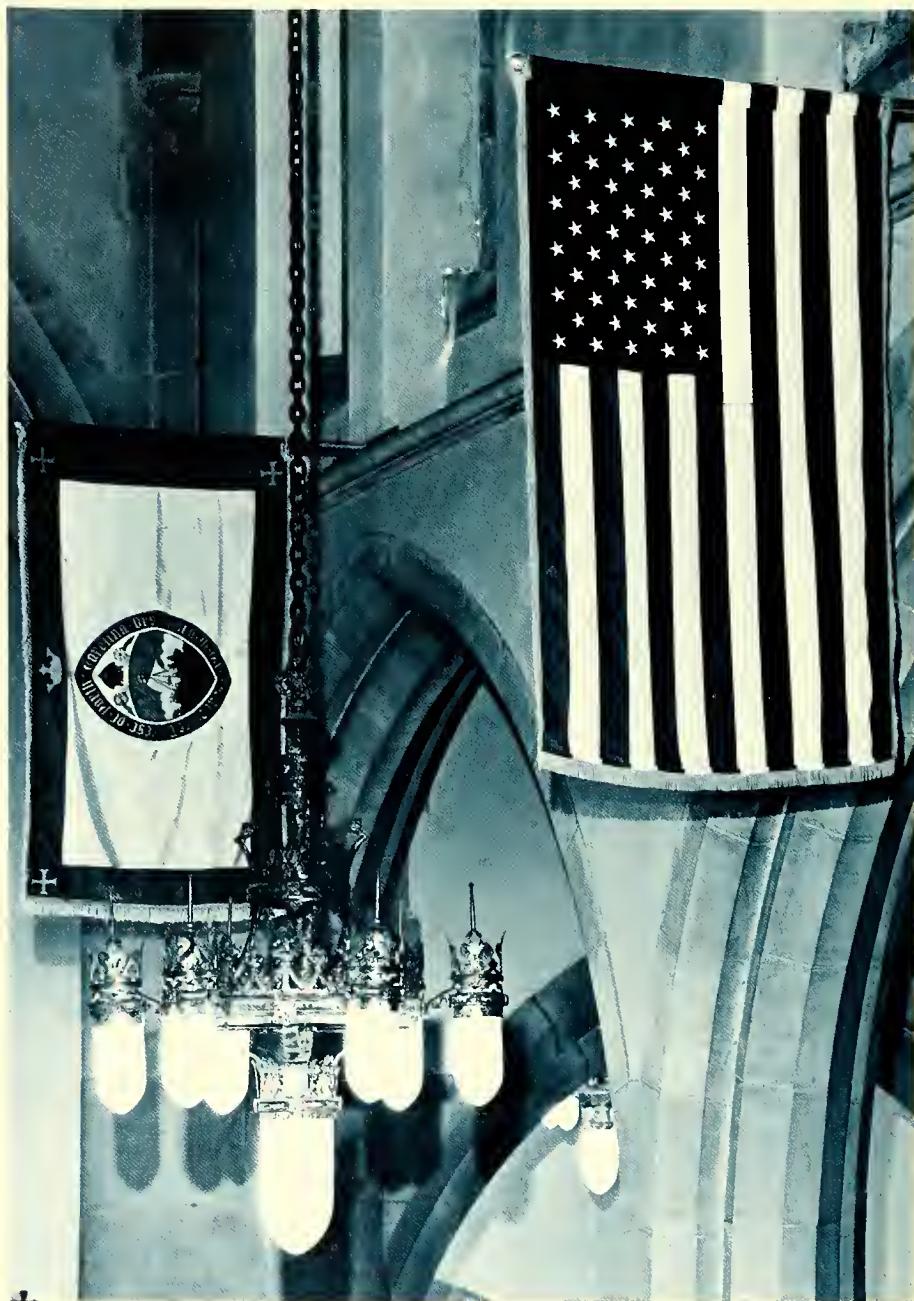
This spirit — and that for which St. Paul's Episcopal Church has strived during its first century — is splendidly illustrated by the words of Hymn 505 in the 1940 Hymnal.

These words were read on St. Paul's Day, January 25, 1976, by the Rev. Emmet Gribbin, son of Bishop Robert E. Gribbin and the late Mrs. Gribbin. The hymn's lines were particularly significant for that day's observance . . . and a befitting summary of St. Paul's Episcopal Church's 100 year mission.

1. Our Father, by whose servants  
Our house was built of old,  
Whose hand hath crowned her children  
With blessings manifold,  
For thine unfailing mercies  
Far-strewn along our way,  
With all who passed before us,  
We praise thy Name today.
2. The changeful years unresting  
Their silent course have sped  
New comrades ever bringing  
In comrades' steps to tread:  
And some are long forgotten,  
Long spent their hopes and fears;  
Safe rest they in thy keeping,  
Who changest not with years.
3. They reap not where they labored;  
We reap what they have sown;  
Our harvest may be garner'd  
By ages yet unknown.  
The days of old have dower'd us  
With gifts beyond all praise:  
Our Father, make us faithful  
To serve the coming days.
4. Before us and beside us,  
Still holden in thine hand  
A cloud unseen of witness,  
Our elder comrades stand:  
One family unbroken,  
We join, with one acclaim,  
One heart, one voice uplifting,  
To glorify thy Name.

Amen.







## ST. PAUL'S CHURCH IN 1976

The information on the following pages is written to give the parishioners of St. Paul's Episcopal Church an encounter with the diversified activities and features which make up the heritage of our church.

It is hoped that, by including this information, those attempting to write histories of the church in future years will be able to visualize its character and direction easily and credulously.



## **St. Paul's Rectors 1876-1976**

1876-1881	The Rev. William S. Bynum (Greensboro, Winston and Salem)
1879	The Rev. Robert B. Sutton (Greensboro, Winston and Salem)
1882-1886	The Rev. Beverly W. Daugherty
1887-1889	The Rev. Henry O. Lacey
1890-1893	The Rev. William L. Reaney
1893-1899	The Rev. John Francis George
1900-1904	The Rev. Harris Mallinckrodt
1904-1916	The Rev. Henry Teller Cocke
1917-1921	The Rev. Phillips S. Gilman
1921-1934	The Rev. Robert E. Gribbin
1934-1935	The Rev. Beverly M. Boyd
1935-1943	The Rev. William S. Turner
1943-1950	The Rev. James S. Cox
1951-1960	The Rev. Thomas A. Fraser
1961-	The Rev. E. Dudley Colhoun, Jr.

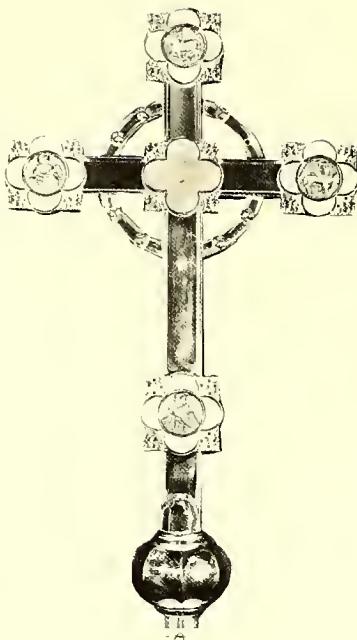
## **Assistant and Associate Rectors**

1945	The Rev. Lansing Hicks
1945-1947	The Rev. John Drake
1949-1951	The Rev. H. Thompson Rodman
1951-1954	The Rev. W.E. Thomsen
1954-1955	The Rev. Lemuel G. Roberson
1955-1960	The Rev. George A. Kemp
1961-1964	The Rev. Brevard Williams, Jr.
1964-1967	The Rev. C. Lloyd Lipscomb
1967-1974	The Rev. C. King Cole
1968-1972	The Rev. I. Mayo Little
1972-	The Rev. Charles Taylor
1975-	The Rev. William Poulos

## **Active Organizations and Committees Affiliated with St. Paul's Church in 1976**

Alcoholics Anonymous  
The Altar Guild  
Boy Scout Troop 910 and Explorers Post 910  
Buildings and Grounds Committee  
Choirs — Junior, Youth and Adult  
Christian Education Committee  
Episcopal Churchwomen and Circles  
EYC — 7th and 8th Grade group and 9th-12th Grade group  
Hunger Committee  
Kindergarten — 3, 4 and 5 year old groups  
Memorials and Ecclesiastical Arts Committee  
Men's Prayer Breakfast  
Outreach Committee  
Parish Planning Council  
The Tower Room  
Trust Commission  
Ushers Committee  
The Vestry  
Worship Committee  
Youth Council





## St. Paul's Men in Ministry

The first mention of young men entering the ministry from St. Paul's Church was made in 1912.

A note from the vestry minutes reads: "Two young men of the parish sent to be trained for ministry, one to Diocese of Bethlehem and one to Diocese of Michigan."

These first "men of the cloth" were Ralph A. Weatherly and Roy Inge. In 1922, Benjamin Earl Phillips, unidentified in any special way, left to become a minister as did De Sausseure Parker Moore in 1926.

Thomas James Campbell Smyth was the next candidate in 1945.

Since then, six "sons of the parish" have been ordained Rectors of the Episcopal church. They are:

Tom Turney Edwards, 1948

Jack Bennett, 1954

Mark Alan Boesser, 1951

Albert Sidney Newton, 1956

Robert M. Watson, 1953

Philip C. Ogden, 1967

Several of these young men returned to St. Paul's for their ordinations as deacons and priests.

In 1953, the Vestry adopted the policy of providing room, board and tuition for each student from the parish entering a seminary for theological training.

During the 1976 Lenten season, five of the "sons" returned to St. Paul's Parish to conduct and preach for the Sunday services. These were the Rev. Messrs. Edwards, Boesser, Bennett, Watson and Newton. On Homecoming Sunday, August 29, 1976, the Rev. Mr. Ogden returned to preach at the 10:00 morning worship.

## Sunday (or Church) School

As soon as St. Paul's was organized as a Parish and after the first Vestry was elected in the spring of 1879, an immediate appeal was made to interested members to organize a Sunday School. Therefore, St. Paul's Sunday School is as old as the church itself.

Then the Rev. H.O. Lacey's 1887 Parochial Report listed the number of children attending Sunday School as 35, this being the next mention of Sunday School.

Thereafter in each annual report, the number of "Sunday School scholars" increased steadily. There are no permanent or accurate records, other than the statistics, which tell how the Sunday — or Church — School progressed during the early years.

Present-day parishioners, however, who have been members of St. Paul's for over a half century have vivid memories of their Sunday School instruction . . . and of the dedicated teachers responsible for it. Attending Sunday School was an obligatory and important part of their lives. The rooms now enclosing The Tower Room collections were once Sunday School rooms, as were the present Youth Rooms. The Assembly Room and dining room were divided into individual class rooms, and until the Education Building was put into use in 1957, hardly a corner of the main church building was unused on Sunday mornings during the Sunday School hours.

Since 1962 the Church School has continued to provide programs for all ages. It has remained constant in its growth pattern. Like all local churches in all denominations the Church School has been a part of the broad picture of Christian education with the various emphasis on theology.

There have been times when adult education was highlighted, then for a while family life was the dominant theme. Now there is a growing concern for what is called intergenerational, that is, education taking place in groups of all ages represented.

Looking ahead the trend is for four educational approaches to be available for Church Schools. These will deal with Bible study both simple and advanced, Christian religion as it relates to human development in the family and church; and the relation of Christianity to contemporary social issues. The setting for Church School may not always be on Sunday morning, and it may not always be closely graded at St. Paul's. Family life styles will have a great deal to say about the future settings and events.





## The Choirs of St. Paul's

St. Paul's Church has had a tradition of fine music throughout its life as a parish.

As early as 1896, historical notes indicate that Miss Juliet Sutton was serving as organist for the parish. Then on March 6, 1899, a Miss Boo was engaged as organist at the salary of "\$5.00 per month." A 1904 note stated that the salary of the organist, Miss Rosa Dean, had been raised from \$10 to \$12 per month.

Evidently the choir has been an important and vital part of the church's activities for many years also, for in 1900 the choir stalls were repaired and one half of the evening service collection was being given for choir work.

Few records were kept in intervening years, but in the last half-century St. Paul's has had three active choirs, Adult, Youth and Junior, which provide year-round music leadership in the worship services. The music department tries to maintain a high standard of music selections and renditions at every service, as music is an important, integral part of worship in the Episcopal-Anglican heritage.

The Adult Choir sings every Sunday during the year. The Youth Choir for school grades 7-12 and the Junior Choir for grades 3-6 sing weekly for the 9:15 a.m. Sunday Family Services from September through May.

All choirs combine for special events like the Feast of Lights, Thanksgiving and Tenebrae. Junior and Youth Choir Award Day, held annually in May, honors the choristers for their participation during the year. The awards are either a Hymnal, Hymnal Companion, Bible, Prayer Books or religious jewelry.

The Choir Guild members assist with vesting, practices and mending.



In addition to the usual services of Holy Communion and Morning Prayer, St. Paul's schedules a variety of other liturgies which are correlated and enhanced by appropriate music, such as: Festival of Advent Lessons and Carols; Liturgy of Advent; Festival of Christmas Lessons and Carols; Feast of Lights; Liturgy of Palms; Good Friday Tenebrae; Festival of Easter Lessons and Carols; Festival Liturgy of Summer; Festival of St. Paul, Our Patron Saint; Festival of St. Luke, Evangelist-Physician and the Healing Ministry; and Festival of St. Matthew, The Apostle.

Upon request from the Annual Christmas Bazaar Committee, St. Paul's Choir made two recordings which were sold at the Bazaar.

Several cantatas and anthems have been given to the church in memory of/or in honor of a parishioner or a friend. Memorial anthems to deceased choir members and friends and honor gifts to living choir members have been made also.

Several times the choir has sponsored an Interpretive Worshipers' Group (IWG) from the Youth Choir who dramatize anthems through expressive body movements.

Since May 1961, the Adult Choir has presented many programs of great choral music during the Sunday morning services which have included: J.S. Bach's *Christmas Oratorio*, *Magnificat*, *For Us a Child Is Born*, *Christ Lay in Death's Dark Prison* and *Sleepers, Wake!*; Ludwig von Beethoven's *Mass in C Major*; Johannes Brahms' *Requiem*; Dietrich Buxtehude's *Rejoice, Beloved Christians*; Gabriel Faure's *Requiem*; Haydn's *Seven Words of Christ* and *The Creation*; Kodaly's *Missa Brevis*; Mendelssohn's *Elijah*; Menotti's *Amahl and the Night Visitors*; Mozart's *Requiem*; Heirich Schutz' *The Seven Last Words*; Randall Thompson's *The Peaceable Kingdom*; Antonio Vivaldi's *Gloria*. The Choir has also given combination programs of anthems by early Moravian composers and contemporary American composers.





## St. Paul's Organists and Choir Directors

(Editor's Note: The Tower Room staff is now researching correct information about organists who have played in St. Paul's Church. The names and dates will be available later. The following names are those found so far.)

First names unknown:

Miss Boo

Mrs. Erikson

Mr. Freeman

Miss Juliet Sutton

Miss Rosa Dean

Mr. Maurice Longhurst

Miss Ivy Nicewanger

Mr. J. Frank Bland

Mrs. Estelle Shipley Craigen

Miss Mary Frances Cash

Mrs. John (Margaret) Mueller

### *St. Paul's Choir Directors*

1900-1902	Prof. J.W. Tillinghast
1917-1921	Rev. Phillips S. Gilman, Rector
1921-1935	Mrs. Mildred Lott Scroggs
1935-1939	Mrs. Dale Bouton (Marguerite Saylor)
1939-1940	Mrs. B. Clyde Shore (Katherine Hine)
1940-1946	Dr. Clifford Bair
1946-	Mrs. Aaron W. Cornwall, Jr. (Helen Savage)

### *Assistant Adult Choir Directors*

1958-1971	Mrs. Robert Rohrer (Grace J.)
1971-	Mrs. Eugene Jacobowsky (Joan)

### *Assistant Youth Choir Directors*

1954-1955	Miss Barbara White
1955-1958	Miss Lynne Hamrick
1958-1963	Mrs. Robert Rohrer (Grace J.)
1963-	Mrs. Cecil Bertie (Nancy O.)

## The Organ

St. Paul's Episcopal Church is indeed blessed in the possession of its rare and magnificent Skinner organ, the gift of Mr. and Mrs. R.E. Lasater.

When plans were being formulated for the construction of the third church building, the Lasaters expressed a desire to purchase and to dedicate the organ "To the Glory of God and in Loving Memory" of their daughter, Nancy Margaret "Peggy" Lasater, Born November 25, 1905 — Died May 21, 1907.

The organ, a four-manual organ, built in Boston, Mass., is one of the largest in the South. It required nine weeks to install it in our church. A good idea of its size may be obtained when one realizes that it took three freight cars to transport the parts from Boston. Approximately four miles of wire were needed to connect the console to the different sections of the organ.

There are 4,721 pipes which include 2,971 in the swell, 730 in the great, 511 in the choir, 565 in the solo and 144 in the organ pedal. The longest pipe is 32 feet and the shortest one only  $\frac{1}{4}$  of an inch.

Another interesting bit of information concerning the organ is that only two organists have played it regularly for St. Paul's since it was installed in 1929. Miss Mary Frances Cash was organist from 1925, (playing first at the 4th and Cherry Street church) until 1963, when Mrs. John (Margaret) Mueller became organist. Mrs. Mueller is still playing for all St. Paul's services with skill and sincere enthusiasm.

Upon Miss Cash's retirement in 1963, a bronze plaque was placed beside the organ in her honor. It reads: "This tablet is erected as an expression of love and appreciation to Mary Frances Cash for her devoted service to St. Paul's Episcopal Church as organist. 1925-1963."



## The Tower Room

In 1964 an effort was begun to collect and preserve materials related to the history of St. Paul's Church. One of the original Sunday School class rooms known as a tower room was made available for this collection. "The Tower Room" seemed an appropriate name by which to associate a new project with the past and would allow for a more imaginative view for the future use of the room than the title "Archive." As the need for more space was required another class room directly above was made available so that one room is used for exhibits and the second room for records. These rooms are open when the volunteers are working or by appointment.

As the research about the Parish began the first fact to be determined was the date of the organization of the Mission. The only official source of information for the history of the Episcopal Church in North Carolina was to be found in the Journals of the Annual Conventions of the Diocese. These could be secured only from the University of N.C. at Chapel Hill through the local library . . . .

A great deal of time and effort was required in researching Journals that were available only in Chapel Hill, so there was a time of rejoicing when a member of our Parish gave to the Tower Room a collection of these Journals from 1790. While the collection is not entirely complete we are hoping that missing editions will be found, because these Journals are among the real treasures in our possession.

Parish Registers, Vestry Minutes and Service records are being preserved in our files. The first entry in the oldest Parish Register is the record of a baptism on October 29, 1882. This date is six years after the Mission was organized, and there were ministers in charge of the Mission but not in residence here. Since a minister is required to keep a record of his official acts, it is assumed that the records must have either been lost or destroyed.

There are no Vestry Minutes until 1895. At the Vestry meeting on May 6, 1895 the secretary was authorized to procure a suitable book for keeping records. This leaves a gap of about 19 years after the Mission was organized.

Among the rare books (in the Tower Room) is an edition of the Book of Common Prayer according to the General Convention of the Episcopal Church of 1789; a Book of Common Prayer according to the use of the United Church of England and Ireland; a 1662 edition of the Book of Common Prayer in the Church of England; a Bible published in 1642; an Ecclesiastical History from the Birth of Christ to the Beginning of the Eighteenth Century; a Church History of North Carolina.

A collection of rare and beautiful crosses is on display.

There was a time when a dress was made especially for the day of the baptism and then passed down through the family for other candidates. The Tower Room was given two dresses and petticoats and a cap, also a confirmation veil which was worn by a mother and again by her daughter at the time of confirmation.

The Tower Room owns the Cornwall Collection of Colonial Churches (photographs) and many photographs of Bishops, Rectors and Parishioners through many years; and also a rubbing from the brasses in Westminster Abbey.



Memorials no longer in use are placed in a new setting as a reminder of the debt that we owe to those . . . " who have been the choice vessels of His grace and the lights of the world in their several generations."

The materials described here by no means exhaust the extent of the treasures in the Tower Room. It is hoped in the coming years our collection will increase. Some of the continuing projects are: recording Memorials, Bequests, Obituaries, and compiling biographical sketches. There is a real desire to have a collection of the works of the artists in our Parish to add to our objects d'art, which will be a focal point of interest and beauty through the years.

The Vestry recently approved a plan for a Tower Room Fund to be acquired through donations and memorial gifts designated for the Tower Room, and they duly appointed a standing committee . . . which will assume the responsibility of evaluating the materials donated to the Tower Room. There is an immediate need for additional space . . . and the Committee is diligently exploring possibilities. (Note: The 1975 Report to St. Paul's Parishioners contained this up-date: Under the plans and discriminating eyes of Luther Lashmit the lower Tower Room has been renovated. The removal of a door and a part of the wall gives a feeling of openness and space . . . it makes a more attractive area in which to display the valuable collection.)

As we approach our Centennial year of 1976 there is a sense of urgency in acquiring all the material possible and enlarging the scope of our efforts toward a continuing history of St. Paul's Parish.

(Excerpts from an article by Miss Rosalie Wilson  
in the May, 1974 PARISHLIFE)

## Episcopal Churchwomen and St. Paul's Men's Club

There are two certain things to be said about the women of St. Paul's Church. First, and most importantly, they have always "been there" where there was a need, and secondly, they have surely exercised a woman's prerogative to "change their minds" about what the name of their organization should be.

Diocesan Journals, minutes, notes and fond recollections attest to the variety of projects that St. Paul's' ladies have undertaken and accomplished with splendid results. The present day congregation enjoys many of their efforts — the dining room ceiling, the now-famed annual Christmas Bazaar, the remodeled kitchen, the Education Building (the women gave the first sum of money toward its construction), the beautifully arranged flowers and linens and appointments on the altars.

The first woman's organization, The Ladies' Aid Auxiliary, was formed in 1890. A Woman's Auxiliary was added in 1891 and the Daughters of the King in 1894. During this time, a Junior Auxiliary came into being, while the Babies' Auxiliary was "born" in 1898-1899 period. A note on May 1, 1900 recognized the ladies for "their valuable assistance in paying off the debt on the rectory." "Parish Aid" was the ladies' title in 1899.

The Altar Guild was organized in 1911, but the name was changed to the Chancel Guild in 1916. In 1920, the ladies assumed the name of "Woman's Auxiliary to the Presiding Bishop and the Council," and 1926 replaced the name with the "Church Service League." By 1938, it had changed again to the Woman's Auxiliary to the National Council. The title of "The Episcopal Churchwomen of the Diocese of North Carolina" identified the group in 1959 but changed during that year to Women of St. Paul's Parish. Episcopal Churchwomen of St. Paul's, still in use today, was instituted in 1961.

The first mention of a men's organization was in 1894 — the Brotherhood of St. Andrew with a Jr. Brotherhood of St. Andrew being mentioned in 1904 when they presented the church with a Prayer Book and Hymnal. By 1912, it had become St. Paul's Club for Men.

The Men's Club was quite active and rendered many services to the church during the early 20th century, and as late as 1928 the Brotherhood of St. Andrew was at work in the church.

The men continued to meet and sponsor special church and community related projects until around 1970. Since that time, the Men of St. Paul's, has been inactive as a formal organization. However, the men of the church participate in many of the Outreach, Scouting, Sunday School programs and serve on a majority of the standing committees of the church.

The Men's Prayer Breakfast on Friday mornings attracts a number of parishioners at the present time.

## Outreach Programs

"Outreach at St. Paul's is the response of each individual member of the Church to God's love for us in Jesus. To be a Christian means that each of

us attempts to share this love with all persons with whom we come in contact in our daily lives. The words of our faith only have fulfillment when Christian people act them out in the world in which they live, move, and have their being."

This statement, written by St. Paul's Outreach Committee in 1974, defines the Outreach Program of this church in general terms.

**DOWNTOWN CHURCH CENTER:** Eight churches from the downtown area participate in this ministry: Augsburg Lutheran, Calvary Moravian, Centenary Methodist, First Baptist, First Presbyterian, Friends, Home Moravian and St. Paul's. The center works toward understanding the needs of people in this area.

**WEST END COMMUNITY NURSERY:** Developed through the Downtown Church Center and others, this program provides an intensive educational experience for children in the downtown area who do not need full time day care.

**MEALS-ON-WHEELS:** This service is designed to deliver meals to people who are unable to prepare meals for themselves. Meals, usually paid for by the recipients, are prepared at Baptist Hospital and delivered by St. Paul's volunteers on Monday.

**TASK FORCE ON HUNGER:** This group, created in February, 1975, has a two-fold purpose: 1) To gather information concerning the Hunger problem at local, national and international levels. 2) To develop and implement programs enabling the parish to engage in solving or alleviating problems with which we can identify and deal.

**CRISIS CONTROL MINISTRY:** An effort by Forsyth County churches to establish a comprehensive system of response to emergency needs of people in this county.

**CONTACT:** A 24-hour a day, 365 days per year telephone ministry to residents of Forsyth County and nearby areas. Trained volunteers contribute time as listeners to help people who have problems.

**COMMUNITY HOUSE:** St. Paul's, in cooperation with the Experiment in Self-Reliance, sponsors a community house on Locust Street which functions toward developing community leadership.

**SUMMER ENRICHMENT PROGRAM:** Originally started by the Downtown Church Center and others, this program is now sponsored totally by St. Paul's. Its purpose is "To join with the community in a summer ministry to elementary children to enhance their identity and understanding, personally and corporately."

**LUONG FAMILY** — An extension of St. Paul's Outreach Program was personified during 1975-76 when the congregation welcomed the Hau Hung Luong family, a Vietnamese family who had fled Saigon, as its responsibility. Twelve members of the family arrived in June, 1975, with the clothes on their backs and three suitcases. Through a well-coordinated plan and generous contributions from St. Paul's parishioners, the family was fed, housed, instructed and comforted. One year later the Luongs are now attaining an independence from the church's assistance.

## Diocesan Conventions Held at St. Paul's

(Notes from 159th Diocesan Convention Program)

### 64th Convention, Winston May 26-28, 1880

In his opening address, the Rev. Theodore B. Lyman, assistant to the Bishop, expressed deep regret that because of a serious illness their beloved and honored Bishop, the Rt. Rev. Thomas Atkinson, was unable to be present. The day following adjournment, the Rev. Joseph Blount Cheshire, who later became the fifth Bishop of the Diocese, was ordained Priest by Bishop Lyman.

St. Paul's was consecrated exactly one year prior to this convention.

### 78th Convention, Winston May 16-20, 1894

During the fourteen years then ended, both Bishop Atkinson and Bishop Lyman had died. Bishop Cheshire, who had assumed full Episcopal supervision after Bishop Lyman's death, presided at his first Convention as Diocesan. The fifth Convention day was for a Memorial Service for Bishop Lyman, conducted by the Rt. Rev. Ellison Capers, assistant Bishop of South Carolina.

### 94th Convention, Winston May 11-12, 1910

This Convention began with consecration by Bishop Cheshire of the new St. Paul's Church just then completed (at the corner of 4th and Cherry Streets.) Bishop Cheshire spoke feelingly of his association with St. Paul's where he had been ordained Priest thirty years earlier.

### 108th Convention, Winston-Salem May 13-14, 1924

Bishop Cheshire presided, with the Rt. Rev. Edwin Anderson Penick, Coadjutor, and the Rt. Rev. Henry B. Delany, Suffragan, participating. A new parish house, the John Cameron Buxton Memorial, provided much needed space. Bishop Delany, our black Bishop, gave a report of work among the black congregations.

### 121st Convention May 11-12, 1937

This Convention, with Bishop Penick presiding, was held in the present St. Paul's Church building on Summit Street.

### 134th Convention

May 2-3, 1950

Bishop Penick again presided. The Committee which had been appointed to consider the need for increased Episcopal supervision recommended that a special Convention be held to elect a Bishop Coadjutor. (This was held four months later, and the Rev. Richard Henry Baker was elected.)

Also considered was a Church Home for the Ageing in the Diocese. The outcome was the present Episcopal Home for the Ageing in Southern Pines, N.C., now called The Bishop Edwin A. Penick Memorial Home.

### 151st Convention

January 31, February 1, 1967

The Rt. Rev. Thomas Augustus Fraser, who had assumed full responsibility as Diocesan upon Bishop Baker's retirement in 1965, presided. On the second Convention day, the Rev. William Moultrie Moore, Jr., Rector of St. Martin's, Charlotte, was elected Suffragan Bishop.

### 159th Convention

January 31, February 1, 1975

St. Paul's was co-host to this Convention with the other Episcopal churches, St. Timothy's, St. Anne's and St. Stephen's, in Winston-Salem. The Convention site was the Benton Convention Center. Bishop Fraser presided over the 8th Convention to be held in our community.



*Delany*

## Continuing Customs and Celebrations

The parishioner's life in St. Paul's Episcopal Church is greatly enriched by a number of either annual, monthly, weekly or daily customs. Some have endured for many years, others are in an innovative stage; some are well-known, others, barely recognized.

Several of our annual celebrations attract large numbers of persons from the total community and our sister churches. A few are simply carried out on a one person to another basis.

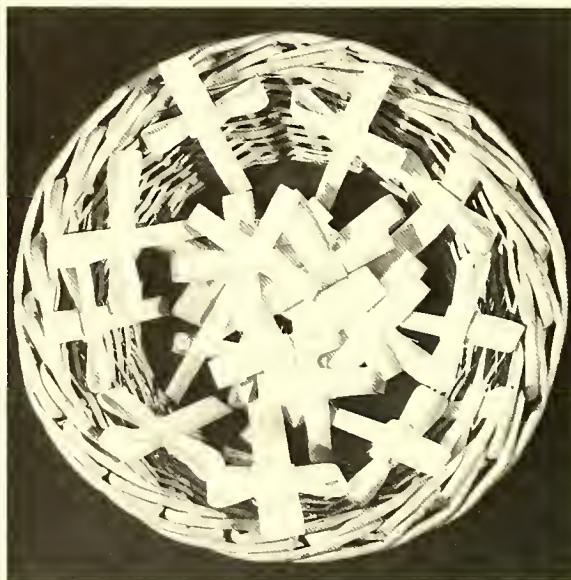
Each of them, however, endears the church to its members. These lovely customs are probably remembered years after one leaves this parish for another far away.

### *The Palm Crosses*

Palm Sunday — for St. Paul's members — means the wearing of the fresh, green crosses fashioned from real palm fronds.

The pattern for the folded crosses was introduced to St. Paul's by Mrs. Aaron W. (Henrietta) Cornwall, Sr. when she and her family moved to Winston-Salem from Louisville, Kentucky in 1913. The church attended by the Cornwalls in Louisville, Christ Church Cathedral, had originated the idea.

Volunteers make the crosses which are distributed to the Palm Sunday congregations during the services.



### *Memorial Altar Flowers*

St. Paul's congregation is privileged to place flowers either on the high or side altar in memory of loved ones.

Working through the Altar Guild, any appropriate Sunday may be chosen by a family or individual, and memorial flowers are ordered and arranged by the Guild.

A notation in the church bulletin dedicates the flowers "In Loving Memory and to the Glory of God . . ." to the remembered person or persons.

For many years, Mrs. Clifford Steadman, Sr., now assisted by her daughter, Mrs. Elizabeth Smith and others, has delivered the flowers, after use on the altars, to hospitalized or shut-in parishioners with a card denoting this thoughtful gesture.

Few persons know that for an unaccounted number of years, Mrs. Steadman has also personally hand-addressed the boxes containing the envelopes provided by the church for the Sunday offerings.

Twice during the church year, the whole congregation has an opportunity to memorialize loved ones by contributing a dollar or more to the purchase of flowers used in the church at the Easter and Christmas celebrations.

Names of those memorialized in this way are listed in the Easter and Christmas church programs.

### *Shrove Tuesday Pancake Supper and White Elephant Sale*

The beginning of the Lenten Season is marked by the Shrove Tuesday Pancake Supper and White Elephant Sale.

Sponsored by the EYC groups, the supper affords the congregation an opportunity to contribute to the parish youth projects and a final, good-time get-together before the Lenten season. The clergy act as pancake chefs for the event.

Prior to the supper, the Churchwomen hold their Annual White Elephant Sale, and the parish members are asked to give any items which are of no longer use — but may be of use to someone else. Funds derived from the sale are used for mission work.

### *Food Ingathering*

A more recently instigated custom is that of a Food Ingathering which occurs the First Sunday of each month.

The congregation is asked to bring canned goods and staples to be donated for the Crisis Control Mission, an Outreach Program of the Downtown Church Ministry.

## *Tenebrae*

For many years St. Paul's Good Friday Service was the "Three Hours Devotion" from 12 noon until 3 p.m. The liturgy was based on Jesus' seven words from the cross and consisted of hymns, lessons and meditations. In 1961 the service called "The Way of the Cross" was used . . . a one-hour service of meditation, prayers and hymns at each of the nine stations of the cross.

In 1970 the ancient service of Tenebrae was introduced. St. Paul's staff had been seeking a more meaningful liturgy for a complete one-hour Good Friday service for the combined Winston-Salem Episcopal Churches. Helen S. Cornwall, Choir Director, was assigned to research and adapt several ancient extant Tenebrae rituals.

The result was a worship service of active participation for congregation, clergy and choirs and includes scripture, prayers, hymns, solo anthems and visual aids — a large wooden cross with seven candles, the large Christ candle, black vestments, black draped altar crosses and processional crosses, hammering and a silent processional. The 1973 revised Tebebrae service is really a "Feast of Lights" in reverse.

"Tenebrae" is the Latin word for shadows or darkness. It represents the time that Jesus hung on the cross. The large lighted candle in the chancel represents Christ, the Light of the World. The big wooden cross at the chancel steps containing seven other candles lit from the central candle symbolizes Jesus' seven last words from the cross. As each Word is presented, its candle is extinguished to portray the fading light of the world as Christ was leaving it. At the end, all church lights are turned off, the Christ candle removed, and the congregation is in the Tenebrae or darkness which fell over the earth on that first Good Friday. The lighted Christ candle is then returned as a symbol of one hope for the Easter resurrection.





*The  
Feast of Lights*

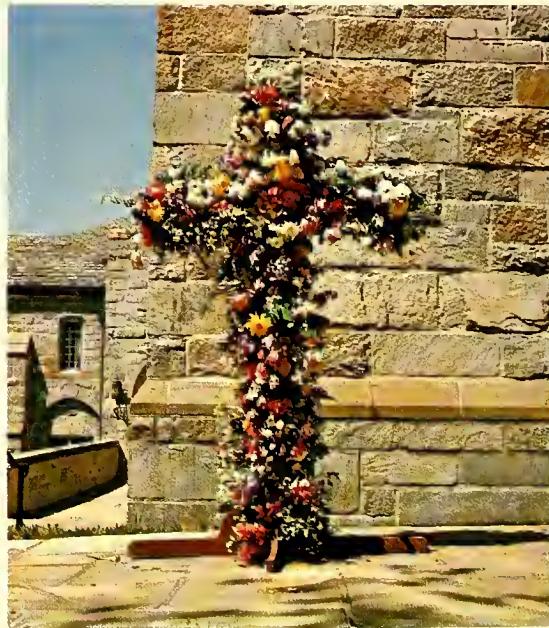
The first Feast of Lights held in St. Paul's Church was on January 8, 1928. Forty-eight years later in 1976, there was another first — two celebrations of the Feast were held. This enabled younger children to attend an afternoon service and eliminated the disappointment experienced by those unable to be seated at the later service because of overflow audiences.

The service's outline came originally from a service held in St. John's Church of Jacksonville, Fla. A member of St. John's had seen the service in another city and suggested that the young people in St. John's present it to that congregation. A skeleton outline of the service, written in longhand on one page, was given to a parishioner of St. Paul's who was associated with St. John's at that time. Upon receiving the outline, the Rev. Robert E. Gribbin, then St. Paul's Rector, requested the Young People's Service League to duplicate the service here. The YPSL leaders, the organist and the choir director spearheaded this first service. Volunteers were responsible for the technical aspects of the production, and the young people in the cast wore bathrobes and choir cassocks for their costumes. One note of elegance did enhance the first cast's costuming. Some red, gold and green velvet portieres, no longer in use, were found and loaned, and these provided the Wise Men with royal array. Candles trimmed in green, the color of Epiphany, were used in this first service, as they still are today. Many volunteers spend many hours trimming white candles with green paper ruffles for distribution to the congregation to carry forth as a symbol of the "Light of the World."

The first pageant, as those which have followed, was held on the Sunday nearest the Feast of the Epiphany on the manifestation of Christ to the Gentiles. It is from this manifestation to the Magi, twelve days after Christ's birth, that the missionary season begins. The Feast of Lights, with its glorious music by the choirs and organist of St. Paul's, the colorful and elegant costuming and the enthusiastic participation of the large congregations, symbolizes the spreading of the Light. The service is a simple one with no sermon and no offering.

Down through the years, however, the pageant has become more elaborate technically and now involves a great number of people both in preparation and presentation.

It is an eagerly anticipated celebration — from the first sound of the trumpet until the congregation finally receives the lighted candles with the command to "Go forth and spread the Word."



*The Easter Flower Cross*

One of the loveliest and most appreciated traditions of St. Paul's is the creation of the Easter Flower Cross on each Easter morning.

All members of the church, and especially the children, are requested to bring fresh flowers to the service attended on Easter Day. These are received at the left side entrance to the church and placed on a wire frame. The end product is a multi-colored and many-textured cross — a glorious natural tribute to this the most joyful of celebrations, Easter.

*Vestryman or Vestrywoman of the Week*

Each week a member of the Vestry is designated as Vestryman or Vestrywoman of the Week.

The person's name is announced in the weekly bulletin or Parishlife sent to each member's home, and he or she is present at the church's entrance to greet all parishioners at all Sunday services.

This is a means of expressing gratitude and recognition to the people who attend to the affairs of St. Paul's, and a way of acquainting the congregation with the Vestry.

### *St. Paul's Christmas Bazaar*

Early in November an event which has become almost classic in Winston-Salem takes place in the Assembly Room of St. Paul's Church.

This is the Annual Christmas Bazaar, organized and sponsored by the Episcopal Churchwomen.

Many years ago, when the first bazaars were held, the event attracted only a few outside of the parish. The following years have brought about an incredible growth. Now lines form early in the morning before the opening hour, and shoppers from the whole community and many bordering towns await the unveiling of the current year's bazaar with unabashed eagerness.

Untold and unaccounted for hours go into the creation of the articles sold at the bazaar. The first bulletin in September announces that workshops have begun, but actually from the ending of one bazaar until the doors open on the next, the ladies of the church are organizing, securing volunteers for every phase of the day, working in small groups and committees to assure its success.

The luncheon served during the 10 a.m.-2 p.m. hours of the bazaar is reputedly a culinary coup, and many businessmen from nearby downtown join their wives yearly for this once-a-year treat.

Receipts from the bazaar sales are allocated by the Churchwomen for varied church-related projects and programs, therefore sharing the achieved success with the whole parish family, the Diocese and the National Church.

### *Christmas Eve Carol and Communion Services*

Christmas Eve joy and excitement is greatly intensified by two very traditional services at St. Paul's.

The first, held in late afternoon, is the Family Carol Service. For years families have allowed this to become an important hour in the Christmas Celebration. The happiness of the season is reflected in the faces of the children, parents, and grandparents, often coming together, as they hear the beautiful, familiar and dear carols and words once again in the re-telling of the beloved story of the birth of our Lord.

A lovely custom of bringing "White Gifts" to the Carol Service gives the children a chance to share their own happiness. They are asked to bring gifts wrapped in white tissue paper marked "For Boy" or "For Girl" and the child's age for which the gift is intended. These gifts are used as birthday presents during the year for patients at Murdoch Center in Butner, N.C.

The Holy Eucharist and Sermon held at 11 p.m. on Christmas Eve is preceded by an organ recital by Mrs. John (Margaret) Mueller of appropriate and well-chosen Christmas music.

This service, a custom for many years, has become a prominent part of the Christmas observance for numerous communicants and townspeople. It is a service of great dignity and beauty and seems a most natural way of beginning the Holy Birthday.

## Memorials

Any worshiper in St. Paul's Church can only be visually delighted by the abundant beauty of its appointments.

Most are unaware though that many of the adornments are memorials.

All of the stained glass windows; the bells that ring before each service and toll before each funeral; the Baptistry; the Book of Memory and its Repository; the Memorial Chapel; the organ, pulpit and lectern; the silver communion chalices and cruets; hand railings; linens and altar hangings; the alms basins; music for many anthems sung by the choirs; a cutting garden for the Altar Guild; the flags; the altar and processional crosses; kneeling cushions; brass candlesticks and urns; books in the church library; bookcases and other furniture; Sunday School altars; service prayer books and Bibles; the funeral pall; a church elevator; baptismal shell — all of these and countless others have been given throughout this first 100 years to St. Paul's — "To the Glory of God and in loving memory of —"

Research for the listing of these precious thank offerings is a continuing part of the work of The Tower Room. Very often it is quite easy to identify the donor and the person memorialized by the wording on a window or an attached plaque. Just as often it is equally difficult to trace a memorial's origin.



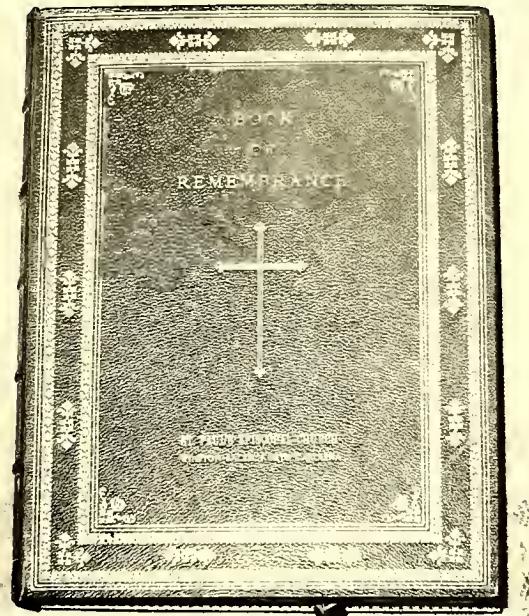
*The Tower Room houses many Memorials.*

The Book of Remembrance (or Book of Memory) is a source of many memorials, both substantial and small.

Funds given are used to purchase permanent memorials for St. Paul's Church or for other uses at the Vestry's discretion.

The committees of the church responsible for Memorial and Endowment Funds give much prayerful thought and planning before choosing any memorial.

The purchase or establishment of memorials, when dedicated, often bring a sense of delight and gratitude to the congregation. Each has added glory to this House of Prayer during our first century.



*Book of Memory*

In the back of the nave of St. Paul's Church on the left is a large book, encased in glass. This is the Book of Memory, first placed in the church in 1954.

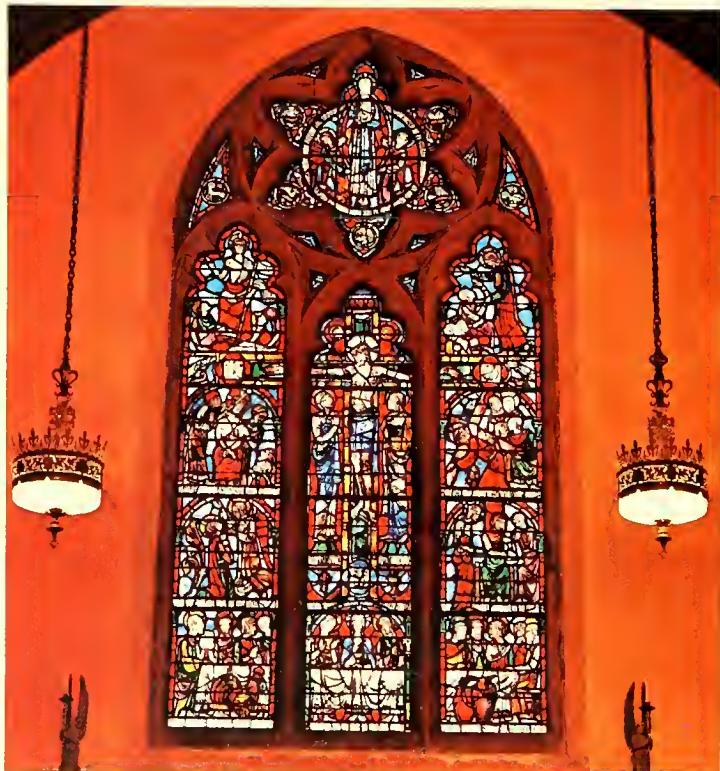
Names inscribed in the book are of those persons memorialized by donations made to the Book of Memory.

### *The Altar Window*

The most dominating window of all the lovely stained glass windows in St. Paul's Church is over the high altar. It depicts "The Passion of Our Lord."

Its dedication memorializes "All Saints" and was designed by Wright Goodhue of Boston, Mass., with installation by George L. Payne Studios.

Running across the whole base of the window, that is taking in the three lancets, is The Last Supper. On the left are three more subjects: The Agony in the Garden; Crowning With Thorns; and The Resurrection. On the right, counting also from the base end and above The Last Supper are: Christ Before Pilate; The Carrying of the Cross; and The Descent into Hades. In the center is The Crucifixion with St. Mary and St. John, and in the great rose above is The Ascension.





## The Memorial Chapel

The Memorial Chapel of St. Paul's Church is a glowing tribute to a number of beloved persons, and an even larger group benefits in its use.

Completed and dedicated in 1968, the chapel was recently renovated and refurnished, and in March of 1975 a plaque memorializing Virginia Lasater Irvin was placed on the wall.

Six stained glass windows, each depicting a use of the chapel, and all of the chapel's appointments have been given "In Memory of . . ." or have been purchased from the Memorial Fund.

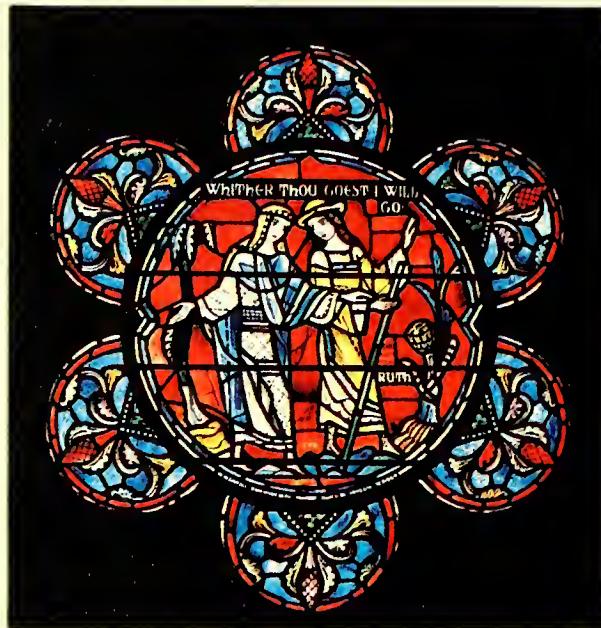
The chapel has a most important use regularly every other Sunday of the month, for it is here that St. Paul's Deaf Congregation holds its 11:15 a.m. worship service, most often conducted by the Rev. James Fortune of Durham, diocesan missionary to the deaf. Mr. Fortune's father, the Rev. Roma C. Fortune, Sr., began the North Carolina Deaf Ministry in the 1920's, and St. Paul's has provided support and a place of worship for this active congregation since then.

Small weddings, Wednesday morning and private communions, adult and children's choir rehearsals and baptisms are also held in the chapel.

Its beauty is increased by the handsome open-ended oak pews, a prayer desk, a free standing altar set out from the wall which allows the Rector to stand behind it to conduct the service and enables the deaf to read his sign language interpretations, a lectern, the altar rail and a piano. The altar, with a large brass cross above it, is furnished with beautiful brass and silver service pieces.

The kneelers at the altar rail, needlepointed in green, white and gold Christian symbols, were worked and donated by the Episcopal Churchwomen of St. Paul's.

**"To the Glory of God . . . . .**



**and in Loving Memory . . . ."**

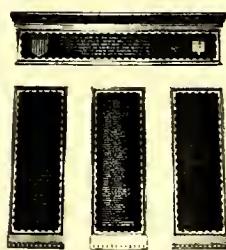


*Stained  
glass  
windows  
and  
flags*

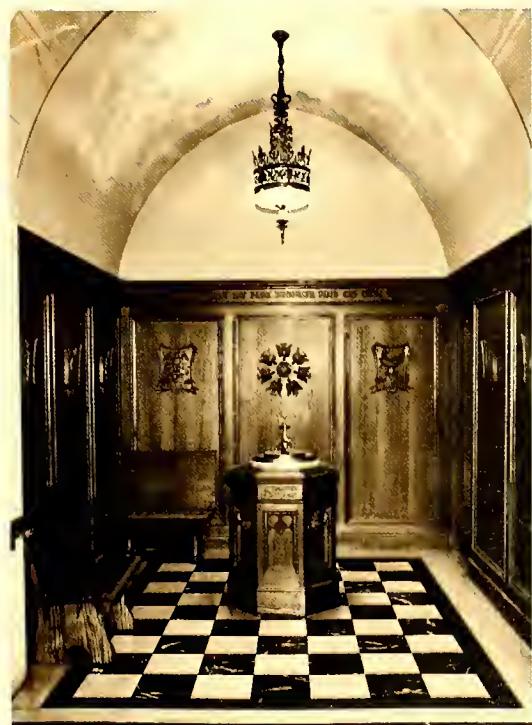


*The World War II  
Servicemen's  
Memorial  
Window*

*"In Memory of All  
Who Made the Supreme  
Sacrifice  
For  
Our Country"*



*The Baptistry*



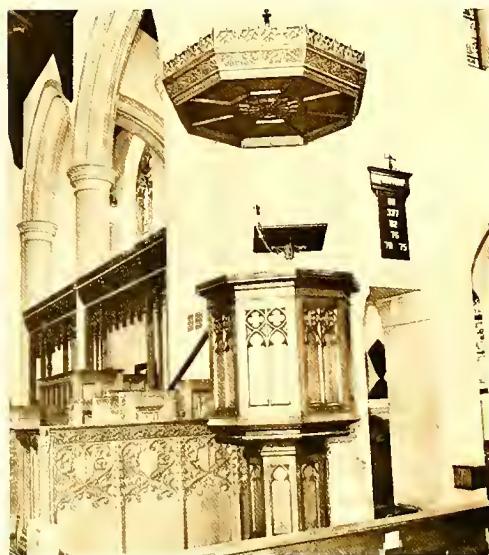
## Bequests and Endowments

As noted in the History of St. Paul's Episcopal Church, the Endowment Fund was established in 1935 with the original gift from Mr. and Mrs. R.E. Lasater.

Since that time, the church has received a number of generous bequests and endowment monies, all of which have enriched and magnified the church's function.

These are donors:

- 1935 — Robert Edward Lasater and Nancy Lybrook Lasater
- 1938 — Emily Buford Manly
- 1942 — James W. Schouler
- 1948 — Lucy Lybrook Stedman
- 1958 — Fannie Hellen
- 1958 — Golding Henderson Riddle
- 1961 — Robert S. Galloway
- 1961 — Emma Jones Gilmer
- 1967 — Davie Belle Eaton Mercer
- 1969 — Grace Whitaker Kehaya
- 1970 — Howard Henry Smith
- 1974 — Virginia Lasater Irvin
- 1975 — Wilson Bitting Dalton
- 1975 — Serena Dalton Dalton
- 1975 — J. Porter Stedman
- 1975 — Anna Lewis Valk
- 1976 — Charles Thomas Joyce
- 1976 — Alfred Zachary Smith



*The Memorial Pulpit and Lectern*

## The Building of the Third St. Paul's Church

. . . An Honest and Substantial Structure . . . of Great Beauty

(Written from articles appearing in the August 25, 1929 *Winston-Salem Journal* and the January 2, 1930 *Witness*)

The leading paragraph of an article in the Sunday, August 25, 1929 issue of the *Winston-Salem Journal* read:

"The beautiful new Saint Paul's Episcopal Church on Summit Street, in the process of construction for nearly a year and a half, has been completed and will be used for the first time Sunday morning, September 8."

Following this sentence was a detailed description of this church building in which the present-day congregation worships and works — some of the worshipers unaware of the awesome amount of true quality housed within.

The newspaper article said that "It was safe to say that there is no better built building anywhere in the country than this one. The contractors took most unusual pains in this work and have given the owners an honest and substantial structure."

The church building, designed by Cram and Ferguson of Boston, Mass., and built by Jacob and Young of New York City, stands on the site of the home of the late J. Cameron Buxton, the first senior warden of the parish and for many years a lay leader in diocesan and general church work.

The walls of the building are faced with seam face granite from the Plymouth (Mass.) Quarries and the windows and doors are trimmed with Briar Hill (Ohio) sandstone. The edifice is about 150 feet long and 100 feet wide and stands on a lot which fronts 150 feet on Summit Street and extends west 216 feet on 5½ Street (now Pilot View Street).

The building equipment and furnishings represent an investment of between six and seven hundred thousand dollars, this amount including the pipe organ and other gifts.

Set on a hill in the western part of one of North Carolina's most populous cities, and perhaps best viewed from the western part of the city along Stratford Road and from the R.J. Reynolds High School plaza, the large structure with its high tower presents a beautiful composition of a thirteenth century Gothic Church.

Passing through the vestibule to the nave of the church, one is at once impressed with the simple dignity of the interior. On reaching the chancel, however, the craftsmen have been given full range of their ability. The choir stalls, organ screen and the altar, built and erected by Johnson Marble Co. of E. Cambridge, Mass., are probably the best examples of this kind of work to be found in the South. Carving in keeping with the ecclesiastical tradition



symbolized in the church was executed also on the Bishop's chair, sedilia, riddel posts and credence table.

The marble pavement in the sanctuary, chancel and side chapel and baptistry is done in Vermont verde antique and pink Tennessee marble.

In addition to the carving in the sanctuary, other parts of the church have been employed to bring out the significance of this part of the building, such as the fine example of needlework in the dossal, riddel curtains and frontals furnished by Pennell, Gibbs and Quiring of Boston, and the altar window (See Page 54) which tells in stained glass the story of "The Passion of Our Lord." The altar from the second St. Paul's Church (4th and Cherry Streets) has been placed in a side chapel and this likewise has been properly vested. The building also contains some fine ornamental iron work, made in the shops of J.D. Wilkins of Greensboro.

The glazing work was done by the Colonial Stained Glass Works of Boston with the exception of the window over the high altar which was made by Wright Goodhue of Boston.

The beautiful woodwork throughout the church was done by the firm of Smith and Rummery Company, architectural wood works of Portland, Maine. The choir stalls and organ screen were made and installed by the H. Newton Marshall Company of Boston. The lighting fixtures, made by the firm of Irving & Casson — A.H. Davenport Company of Boston and New York, add much beauty to this Episcopal church.

The Church has a seating capacity of approximately 800, including a choir of about sixty. Audiphones, temperature controls and dimmers regulating the intensity of the light, the work of the Ever-Ready Electric Company, as well as other modern appliances have been used to make the mechanical features of the building as satisfying as possible.

Three floors below the nave, as well as a wing extending from the south side of the church, provide for the usual parish house activities. (Editor's Note: Please note that these articles were written before the erection of our Education Building.) On the floor below is a large Sunday School Hall, class rooms and a Ladies' Parlor. This story has direct exit to an intermediate ground level and access to the church above and dining room below by broad stairways. On the floor above the ample dining room on the lower level, is the large assembly hall which will be used for the major parish activities and for the church school work. There is a well-appointed stage in connection with the assembly room so that amateur theatricals and other programs can be handled to good advantage.

Beside the dining room on the lower level are a completely equipped kitchen, a kindergarten room and several other class rooms. At a still lower level, three stories below the church proper, is the heating plant, the heating and plumbing being the work of Reynolda, Inc. of Reynolda, N.C.

Perhaps the words of the architects and builders best summarize the value of our magnificent church building.

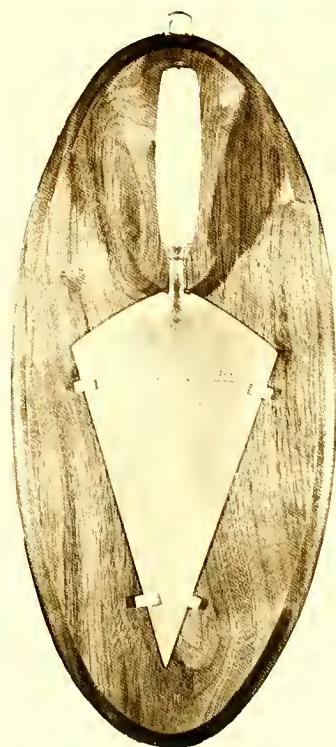
Upon completion, Dr. Cram said: "This building has turned out to be one of the most outstanding churches that we have ever designed in the past 35 years that we have specialized in church architecture. These words were from the head of the firm whose examples of work included the Church (now Cathedral) of St. John the Divine, New York City; St. Thomas Church on 5th Avenue, New York City; and the Detroit and Baltimore Cathedrals.



The late Harold Macklin of this parish was associated with Cram and Ferguson throughout the work. He spent much time on the preparation of the preliminary studies as well as some of the later details required for the work's completion.

The *Witness* account of the new church's building closed with this paragraph. It is as true today, 47 years later, as it was the day St. Paul's Church on Summit Street held its first service.

"The effort of the congregation made in building an attractive house of worship has already been rewarded by increased attendance at the services and by the presence of many visitors who go to the church on Sundays and during the week to view that which suggests the good and the true in an atmosphere of beauty."



*Trowel used in laying cornerstone of  
the third church building*

A SUMMARY OF THE LAST HALF-CENTURY'S GROWTH

St. Paul's Episcopal Church

1922-1976

\*Based on figures taken from recorded Parochial Reports of the church,  
prepared by Margaret Moore, Financial Secretary

CLERGYMAN	Gribbin	Gribbin	Boyd	Turner	Cox	Fraser	Colhoun	Colhoun	Colhoun	Colhoun
YEAR	*1922	*1928	*1934	*1940	1946	1952	1958	1964	1970	1976
BUDGET	\$18,862	\$27,496	\$17,663	\$25,460	\$32,577	\$87,000	\$107,666	\$167,510	\$225,489	\$301,000
COMMUNICANTS	288	456	507	651	875	788	1,070	1,295	1,417	1,462
CHURCH SCHOOL ENROLLMENT	161	250	275	253	251	339	769	1,020	1,005	831
NUMBER OF SERVICES	175	291	282	275	312	371	431	490	592	767







UNIVERSITY OF N.C. AT CHAPEL HILL



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